BABYLONIACA

ÉTUDES DE PHILOLOGIE ASSYRO-BABYLONIENNE

PUBLIÉES PAR OU SOUS LA DIRECTION DE

CH. VIROLLEAUD

MAÎTRE DE CONFÉRENCES A LA FACULTÉ DES LETTRES DE LYON

A. H. SAYCE

The Cappadocian cuneiform tablets

TIRAGE A PART

PARIS

LIBRAIRIE PAUL GEUTHNER

68, RUE MAZARINE, 68

UNIV. OF
CALIFORNIA

'HE CAPPADOCIAN CUNEIFORM TABLETS

By Prof. A. H. SAYCE

The discovery of the Cappadocian tablets was due to the sagacity f Dr Pinches, who announced it in the *Proceedings of the Society f Biblical Archæology*, November 1881. The following summer 'rofessor W. M. Ramsay purchased five more tablets of a similar ature at Kaisariyeh; upon these I published an article in the *Pro-ceedings of the Society of Biblical Archæology*, November 1882. Iany of the characters, however, were erroneously identified by Dr Pinches and myself, the result being that the conclusions I rew in regard to the language of them were incorrect.

A considerable collection of similar tablets was subsequently nade by M. Golénischeff, who was thus enabled to correct the rroneous values assigned to the characters by Dr Pinches and nyself. Among others was the character šı, the identification of vhich furnished a key to the decipherment of the texts. It soon ecame evident to M. Golénischeff that they were wholly, or in art, in a dialect of Assyrian. In 1889 he generously placed his opies of the tablets, as well as his discoveries, at my disposal (see ny letter in the *Academy*, Sept. 7, 1889, p. 157), and in 1891 ublished copies of twenty-four of his tablets together with an ntroduction and a list of the characters and their values.

In the following year I published the first translations that had een attempted of fourteen tablets, along with an introduction and

430410

philological notes, in the *Records of the Past*, new series, VI, pp. 115-131. Shortly afterwards (in 1893) Professor Friedrich Delitzsch published a memoir in which he laid, once for all, the foundations of what I would term Cappadocian philology. Upon it were based the translations of some of the texts given by Dr Peiser in the fourth volume of the *Keilinschriftliche Bibliothek*, as well as those of the texts published by Dr Scheil in Chantre's *Missions en Cappadoce* (1898). Peiser's translations, however, were invalidated by his not recognising the signification of the key-word *hamustim*; this was pointed out by myself in the *Proceedings of the Society of Biblical Archæology*, November 1897, p. 288, where I showed that it represented a "week" of five days, and was the sixth part of a month. Prof. Winckler at a later date independently made the same discovery.

The tablets come from the mound (or mounds) of Kara-Eyuk and Gyul-Tépé, 23 kilometers north-east of Kaisariyeh. The mound obtains its name of "Black Ruin" from the traces of fire which are everywhere visible in it and bear witness to its fate. The construction of its walls, which are of brick, as well as the pottery found in it, mark it off from the ruins of the Hittite cities in the vicinity.

The forms of the characters and the proper names found in the tablets belong to the era of Hammurabi. Like the institution of *limmi*, however, the proper names also make it clear that the city was an Assyrian, not a Babylonian, colony, though it was probably founded when Assyria was still a province of Babylonia. It was, in fact, the last outpost of Assyria in the north-west, at the end of the military road which led along the valleys of the Euphrates and Tokhma-su to the metal-bearing districts of Asia Minor. From this region copper was exported at an early period to Assyria and Babylonia, and it is probable that it was through this channel that the Assyrians derived their knowledge of bronze. The tablets show that lead also formed an article of export.

For some years I have made the Cappadocian tablets an object of study, but have refrained from giving the results of it in the hope

at the numerous tablets now in America would be published. But this hope does not seem likely to be fulfilled, I have determined wait no longer, and accordingly offer here some of the results which I have arrived. I will first give translations of the Golé-scheff tablets, and then of some others, including one of my own.— uare brackets, [ ], denote a restoration, round brackets, ( ), e correction of a character in M. Golénischeff's copies. Parallel es, ‖, represent a sign of division in the original between words

Gol. I

. VI *siqli* AZAG-UD
6 shekels of silver
. *is-du a-at*
from the time
. *A-sir-ta-a-a-ar*
of Asir-taiar
. *mâr Gimil-Istar i-rab-be*
the son of Gimil-Istar bear interest:
. *i-na [si-in-dam ?]*
in ....
. *ga-ma-ru-um*
the whole
. MI-NI-*ba-ni i-su*
Ili-bani holds.

2. The discovery that *išdu* is the Ass. *ista* was due to Dr Peiser. — *át* responds with *hamuštim* "week" in the other tablets, and is the Ass. *u* "time", "season".

Gol. V

. II *ma-na* X *siqli* AZAG-UD *i-zi-ir*
2 manehs 10 shekels of silver has lent
. *A-su-wa-ilu* ‖ *Za-ki-im-ilu*
Asuwa-ilu; Zakim-ilu

3. *i-šu* *a-na* *arhi* II KAM
holds. After the second month
4. *i-ša-gal* || *u* VI *zu-be-e*
he pays, and 6 *zubê*
5. *u-za-ab* || *šu-ma*
he pays in addition. If
6. *lâ iš-gul* || *a-na* *e-di-su*
he has not paid, for each
7. *ma-na-um* || MAŠ *ma-na* AZAG-UD *i-ša-tim* *zi-ib-dam*
maneh half a maneh of silver refined as interest
8. *u-za-ab* *u* VI *zu-be-e*
he pays in addition and the 6 *zubê*.
9. ŠI *Bar-ru-wa*
Before Barruwa
10. *mâr* *Na-ba-di-e*
son of Nabadû;
11. ŠI *Ar-za-na-mur-ku*
before Arzana-murku
12. *a-hi-su* ŠI *A-ni-na*
his brother; before Anina.

1. *izir* seems to be the Ass. *zêru* "to alienate", "divorce".

4-5. The value of the last character in *uzab* as well as the signification of the word was fixed by Delitzsch. *zubê* and *zibdam* (e. g. l. 7) are from the same root. *zubê* must be the name of a small coin into which the shekel was subdivided (like the Babylonian SE).

6. *edisu* is the Ass. *ediššu*, with *s* for *šš*.

7. "Silver of the fire", i. e. purified or refined metal.

Col. VI

1. XIV *šiqli* AZAG-UD
14. shekels of silver
2. *i-zi-ir* *Bi-ra-di*
has lent Biradi;

3. *A-šur-rabû* *i-šu*
   Ašur-rabû has (them)
4. *iš-du* *ha-mu-uš-tim*
   from the week
5. *ša* *A-šur-ma-lik*
   of Ašur-malik
6. *u* *En-na-Zu-in*
   and Enna-Sin.
7. *a-na* X *ha-am-sa-tim*
   After 10 weeks
8. *i-ša-gal* *šu-ma* ||
   he pays (them back). If
9. *lâ* *iš-ku-ul*
   he has not paid
10. *ki-ma* *a-wa-at*
    according to the word
11. *ga-ri-im* || *zi-ib-dam*
    of the judge an extra fine
12. *u-za-ab* *arhi* (*hi*)
    he pays in addition. The month
13. *sa* *za-ra-tim* *li-mu-um*
    of sowing, the *limmu* (being)
14. *Ša-ga-ti-A-šur-na-da*
    Šagati-Ašur-nada.
15. *su-ma* || *la-ma* || *û-me-šu*
    If during that period
16. *ha-ra-na* *i-ta-ra-iz*
    a journey he undertakes,
17. *i-na* *ku-ru-me-ti-šu*
    in his board
18. AZAG-UD *i-za-ti-ir*
    the money he reckons.
19. *šu* *A-šur-rabû*;
    Before Ašur-rabû;

20. si *Id-ša-A-sur*
before Id-ša-Aśur.

11. In Gol. XIX, 1-3 we have *garum Ganiš* and *garim Burus* which seem to mean "chief magistrate" of Ganis and Burus; so also Gol. XXI rev. 14. In Gol. XXI, 1 *garim* is coupled with "the inspector?) of the cords". In the present passage "judge" would be the most natural meaning. But the chief magistrate of a town would also be judge. The proper name Garia could mean "my judge".

13. Other months mentioned in the tablets are Kuzallu (Gol. III, 12), i. e. Sivan according to W. A. I. V, 43, 14; Śar (or Ab-sarani (Gol. IV, 7; X, 8); Napisti-Zuim (Gol. XI, 9) which was before the harvest; Alpi-qawarta (Gol. IX, 9) which was probably Iyyar; and Narma(du (Sayce 10). See also Gol. VII, 14.

15. *lama* is replaced by *ina* in Gol. IX, 17, thus demonstrating its signification. Cf. Hebr. לִפְנֵי.

16. The sense of the verb implies that *harana* is here "journey", "caravan", rather than "partnership".

17. Literally "in (the cost of) his food".

18. Since *rakzuni* in Gol. XVI, 10 is the Ass. *raksuni* z = s and *izatir* will represent *isaṭir* for *issaṭir*, i. e. *istaṭir* from *šaṭâru* "to write". *sadâru* "to arrange" is less probable.

Gol. VII

1. [... *šiqli* AZAG-UD] *za-ru-ha-am*
[... shekels of silver] pure
2. *i-zi-ir*
has lent
3. *Zi-li-Istar*
Zili-Ištar,
4. *u* *Gimil-Ku-bi-im*
and Gimil-Kubim
5. [*u*] *A-šur-bi-el-a-wa-tim*
[and] Aśur-bêl-awatim
6. *i-šu* *is-du* *ha-mu-us-tim*
hold (them) from the week

7. *ša* *A-šur-bi-el-a-wa-tim*
of Ašur-bêl-awatim
8. *u* *A-ku-za* *a-na*
and Akuza. After
9. XX *ha-am-ša-tim*
20 weeks
10. *i-ša-ku-lu* || *šu-ma*
they will pay. If
11. *lâ* *iš-ku-lu* *ki-ma*
they have not paid according to
12. *a-wa-at* *ga-ri-im*
the word of the judge,
13. *zi-ib-dam* *i-na* *arhi(hi)*
an extra fine in the month
14. . . . *bu-ru(?)-tu*
. . . *-burutu*
15. [*i-na* *ga-*]*ga-ad*
[on the h]ead
16. . . . *me-šu-nu*
of their [sureties?]
17. [*u* . . .]*-ni-šu-nu*
[and] their. . . .
18. *u-za-bu* ||
they shall pay in addition.
19. šı *Gimil-A-nim*
Before Gimil-Anu
20. [*mâr?*] . . . . *-zi-a*
[the son of?] . . . .-zia,
21. [šı] *Ilu-ba-ni*
[before] Ilu-bani
22. [šı] *En-nam-a-šir*
[before] Ennam-ašir

15. For the restoration, see Gol. XI, 19.

COL. VIII

1. *i-na* II *ma-na* AZAG-TUD
   on 2 manehs of silver
2. *sa* *En-nam-A-a*
   which Ennam-Â
3. *a-na* *A-sir-rabû*
   to Asir-rabû
4. *ha-hu-lu-ni* MAS *ma-na*
   has mortgaged (is) half a maneh
5. AZAG-TUD *is-du*
   of silver (as interest) from
6. *ha-mu-us-tim*
   the week
7. *sa* *A-sur-bi-la-wa-tim*
   of Asur-bîl-awatim.
8. AZAG-TUD *u* *zi-ha-ti-su*
   The money and its interest
9. *E-ra-da-ilu*
   Erada-ilu
10. *el-ki* NI-NI-*ha-ni*
    has taken; Ili-bani
11. *is-gul*
    has paid.
12. *su-ma* *A-sur-rabû*
    If Asur-rabû
13. *a-na* NI-NI-*ha-ni*
    to Ili-bani
14. *i-du-ar* *u-ha-ab-su*
    repays (it), shall give him a quittance
15. *E-ra-da-ilu*
    Erada-ilu.
16. SI *A-sur-ma-lik*
    Before Asur-malik;

17. ŠI *Ištar-la-ba*
before Ištar-laba;
18. ŠI . . .
before . . . . .

14. The signification of *ubah*, literally "he frees", was determined by Delitzsch.

Col. IX

1. [⅔ *ma-na* VII ⅔ *siqli*]
[⅔ of a maneh 7 ⅔ shekels]
2. AZAG-UD *za-ru-ha-*[*am*]
of silver pure
3. *i-zi-ir* *Za-ha-ar*
has lent Zahar
4. *mâr* *A-šir-e-mu-ki*
the son of Ašir-emuki;
5. *ga-ga-da-nim*
the capital
6. *A-mur-ilu* *mâr* *I-nu-ha-a*
Amur-ilu the son of Inubâ
7. *i-šu* *is-du* *ha-mu-uš-tim*
holds from the week
8. *sa* *Li lu-si-im*
of Lilusim,
9. *arhi* (*hi*) GUD-*qa-wa-ar-ta*
the month Alpi-qawarta,
10. *li-mu-um*
the *limmu* (being)
11. *A-Ad-di*
Bin-Addu (Ben-Hadad)
12. *mâr* *Be-la-ah-A-sir*
the son of Bêl-ah-Ašir.

13. $\frac{2}{3}$ *mana* VII $\frac{2}{3}$ *šiqli*
$\frac{2}{3}$ of a maneh, 7 $\frac{2}{3}$ shekels
14. AZAG-TUD *za-ru-ha-am*
of silver pure
15. *a-na* XIII *ha-am-sa-tim*
after 13 weeks
16. *i-sa-gal* *su-ma*
he pays. If
17. *i-na* *û-me-su-tum* (?)
at that time
18. *ma-*
.....
19. [*šu* .... *mâr*]
[Before ..., the son of]
20. *Bu-ha-li-a*
Bubalia;
21. *šu* *Ba-e-ta-ta*
before Baetata.

3. Zahar like Zuharum "the little one"; cf. Zohar, in Gen. XXIII.
9. The month Alpi-qawarta may be the Babylonian Iyyar, the month of "the directing Bull"; but *qawarta* (or *qamarta*) is obscure.

Col. X

1. I *ma-na* AZAG-TUD *li-ti*
1 maneh of silver impure (?)
2. *šu* NER (?) *ša* *Ga-ni-iš*
before the *ner* (?) of Ganis
3. *i-zi-ir* || (*Ta*)*-ar-hu-nu*
has lent Tarhunu;
4. *A-na-ah*-NI-NI *i-su*
Anah-ili holds (it)
5. *iš-du ha-mu-us-tim*
from the week

6. *ša A-šir-ma-lik*
   of Ašir-malik
7. *mâr Zu-ga-li-a*
   son of Zugalia ;
8. *arhi(hi) Šar (?) -sa-ra-ni*
   the month Šar-šarani.
9. *a-na arhi(hi) .....*
   After the month ....
10. *i-ša-gal*
    he pays.
11. ši *Du-ma-na*
    Before Dumana
12. *ga-ri-im*
    the judge ;
13. ši *Du-ul-du-ma*
    before Dulduma ;
14. ši ME-ME-*ip-ri*
    before Gula-ipri.
15. *bît-su u a-ša-su*
    His house and his wife
16. *u si-ru-šu a-da-gal*
    and his children I take in pledge.

2. The character is probably *ner* (*gir*) : lines 11 and 12 seem to show that it is the ideographic equivalent of *garim*.

3. Golénischeff has Ša-ar-hu-nu, but we must read Ta-ar-hu-nu, Tarchon.

8. The character after *arhi* is *ab (lid)* ; Gol. XIII, 9, however, indicates that it is here to be read *šar*.

14. In Gula-ipri, the second element may be the Mitannian *ipri* "king", as in Tunip-ipri (Winckler, Tell-el-Amarna XVI, 47), rather than the Babylonian *ibri* "my friend".

16. In *siru* for *zeru*, *s* again represents Ass. *z* ; see above Gol. VI, 18. Is *adagal* the Ass. *dagâlu* or *takâlu*?

Col. XI

1. ....*ma-na* AZAG-ÚD *Ga-ri-a*
   ....maneh(s) of silver, (the slave) Garia
2. [*a-ša*]-*su u me-ir-e-su*
   his wife and his children.
3. *ru-ha-um* || *u ru-ha-tum*
   adults male and female,
4. *a-na I-kib-ilu* | *i-ti-nu*
   to Ikib-ilu has given
5. *a-na* XX *ma-na* AZAG-ÚD
   for 20 manehs of silver
6. *Šu-pu-na-ah-su mâr Ša-ra-ma*
   Šupun-ah-šu son of Šarama.
7. *rab a-la-di-nim* | *ša rab zi-ki-tim*
   chief of the families (?), who (is also) chief of the laws.
8. *ga-ta-tum is-du*
   as a deposit from
9. *arhi hi* ZI-*Zu-im* || *li-mu-um*
   the month Napisti-Zuim, the *limmu* (being)
10. *Ka*(?)-*ma* | X *ma-na* AZAG-ÚD.
    Kama(?). 10 manehs of silver
11. *a-na ha-ar-hi-im*
    at harvest
12. *i-sa-gal* X *ma-na*
    he pays; 10 manehs
13. AZAG-ÚD *a-na ša-ni-u-tim*
    of silver at the second
14. *ha-ar-hi i-sa-gal-ma*
    harvest he pays; and
15. *a-na-am* || AZAG-ÚD XX *ma-na-im*
    this, (viz.) the money, 20 manehs,
16. *Ga-ri-a* | *a-ša-su* | *u me-ir-e-su*
    Garia, his wife and his children.

17. *Šu-pu-na-ah-šu* *a-na-ha-nu*
Šupun-ah-šu to the others
18. *u-ta-ir-ma* XX *ma-na* AZAG-UD
shall pay over, and 20 manehs of silver
19. *i-ša-ku-lu-šu* AZAG-UD *i-na*
they shall pay him. The money on
20. *ga-ga-ad* || *Ga-ri-a* || *a-ša-ti-šu*
the head of Garia, his wife,
21. *me-ir-e-šu* || BIT *he-ti-šu-nu*
his children, their houses
22. *u a-la-ni-šu-nu* *ra-ki-iz*
and their cities he binds.
23. ŠI *rab gi-me-el-tim*
Before the chief of the police;
24. ŠI *Ku-um-ri* *ša* *Di-ki-ša*
before Kumri of Dikiša.

7. *rab zikitim* is the *rab ziqatim* or *rabianum*, "chief magistrate", of the Babylonian legal documents of the Hammurabi period. The *rab-aladinim* may correspond to the *omda* of an Egyptian village or the sheikh of a particular trade.

8. *qatatum* is the Ass *qatatum*, literally "the caisse". The money and slaves appear to have been lent for the purpose of working the land.

9. The name of the month may be Zizuim, but I think it should more probably be read Napišti-Zuim, "the life of the god Zu".

10. The first character may be either *ka*, *šu*, *ki* or *na*.

17. *anahanu* for *ana ahanu*; cf. Ass. *ahanna*.

19-22. We have here a legal formula; see GOL. VII, 15 and GOL. XVI, 10.

23. *gimeltim* is more probably the Ass. *kimiltu* than a derivative from *gimilla* (*turru*).

GOL. XII

1. II $\frac{1}{3}$ *ma-na* II *šiqli* AZAG-UD
$2\frac{1}{3}$ manehs, 2 shekels of silver,

2. *sa* *iš-ti* *La-ba-na-da*
which from Labanada
3. *Šur-di* *el-ki-u*
Šurdi has received,
4. AZAG-UD-*a* *Šur-di* *ma-[la-šu]*
the silver Šurdi all of it
5. *el-ki* *Id-ša-A-na*
has taken; Id-ša-Ana
6. *lâ ta-hu-u* || *ti-in*
does not bring a suit
7. *ki-la-li-ma*
against the two
8. *u* GUR *ša a-ma-tim*
and an exchange of words
9. *u-[ti-]ru* *ma-du-šu*
they agree to; the most of it
10. *ša* *Id-ša-A-na*
(goes) to Id-ša-Ana.
11. ŠI *Gimil-Istar*
Before Gimil-Istar;
12. ŠI *Kur-ban-A-šur*
before Kurban-Asur;
13. ŠI *Gi-mil-Be-lim*
before Gimil-Bêl.

2. We should probably read *išdi* for *išti*, since *išdu* is *ištu*.
6. *tahû* must be the Ass. *ṭahû* used in a transitive sense.
9. *utiru*, the Ass. *eṭêru*.

Col. XIII

1. *Nu-ur-ša-a-mu-tim*
Nur-ša-amutim,
2. *ša a-na* XIV || *siqli* AZAG-UD
who at 14 shekels of silver

3. *a-na ša-bar-tim* *i-ni-it-tan-ni*
on commission (?) engages me,
4. X ½ *šiqli* AZAG-UD *i-ti-nu-nim*
10 ½ shekels of silver has paid;
5. *hi-ba* IV ½ *šiqli* AZAG-UD *a-na*
the remaining 4 ½ shekels of silver at
6. *ha-bu-a-la* *a-ti-in*
interest I leave (with him).
7. II ½ *šiqli* AZAG-UD *si-im*
2 ½ shekels of silver the price
8. IV *ki-ra-tim* || *aš-gul*
of 6 gardens I have paid;
9. I *šiqlu* AZAG-UD *a-na* *ša-ar-ša-ra-nim*
1 shekel of silver for *šaršar*-plants
10. *ar-ša-tim*
for planting
11. *aš-gul* ⅔ *šiqlu* AZAG-UD
I have paid; ⅔ shekel of silver
12. *si-im* || *ha-e* || *aš-gul*
the price of.... I have paid;
13. 22 (?) *šiqlu* AZAG-UD *a-na* *ki-si-ra-nim*
the 22nd part (?) of a shekel of silver for *kisira*-plants
14. *aš-gul* XV ŠE || *a-na* *e-zi-e*
I have paid: 15 *zeri* for trees
15. *aš-gul*
I have paid.

3. *ana šabartim* is literally "for a mission"; Cf. Gol. XVII, 11 — *inatta* = *inada* from *nadû*.

9. *šaršaranim* is the Ass. *šeršeru* of which the ideographic equivalents are NIG-DIR and NIG-GUG "the dark green" or "dark-blue plant". As *šaršarratu* is "a chain", and the word signifies "a creeping plant" in Arabic, I propose to see in *šeršeru* a "gourd".

12. *ha-a* is explained by *mu-u* "a plant" in W.A.I. V, 28.29, where it follows words for "oil".

13. *kisiraaim* may be the Ass. plant-name *kusru* or *kušaru*, of which the synonyms are *rubê* and *kizbe*, but I would identify it with the Arabic *gazar* "carrots".

14. 180 SE or "grains" were equivalent to a shekel.

Col. XIV

1. *a-na Ha-na-an-na-bi-im*
   To Hanan-Nabû
2. *I-kib-ilu u A-sur-ma-lik*
   Ikib-ilu and Ašur-malik
3. *ki-be-ma um-ma Gimil-Ištar*
   say thus : Gimil-Ištar
4. *a-ba-ia be-lu-a a-du-nu*
   my father, O my lord master.
5. *a-na a-tu-um e ta-ri-im*
   to me thou didst not send (?)
6. *i-na ha-ni-ti-ma i-nu-ma*
   formerly ; when
7. *um-ma alpu ša ga-ri-im aš-me-e-im*
   (thou didst say) thus : "the ox of the judge"[1], I obeyed
8. *a-na a-lu-la-a ṣi-ip-ri*
   to raise a shout (?)
9. *um-ma a-na ba-ba-a-am*
   (saying) thus : to the gate
10. *ur-ni-is-ku sa-ab-ta-ku*
    the horses I am driving.
11. *(si?)-be(?) a-lu-la-a al-si be-ni*
    Seven (?) halloos I shouted (with) joy
12. *u ga-al ki-be-ma a-na*
    and voice. One says to
13. *Ša(?)-la-ti ma-ar-i ta-la-ak*
    Salati (?) my son : 'Thou shalt go'.

1. That is, here is a letter bearing the official stamp of "the ox of the judge".

14. *a-ti û-me-im a-ni-im wa-ša-ab*
Up to this day he remains

15. *sa(?) me in a(?) li(?) ga(?) ni ma*
. . . . . .

16. *iz(?) . . . . a-du-nu*
. . . . . O master

17. *ti-in(?)-ga(?) . . . . . -li*
thy judgment (?)

18. *zu(?)-ku-ma u al-kam*
. . . . . and I went

19. [*a*]*-na a-bi-ia*] *a-ti û-me-im*]
to [my] father. Up to day

20. [*a*]*-ni-im aš-me . . . .a-ni-im*
this I obey (about) this [letter],

21. *úm-ma alpu ša* [*ga*]*-ri-im*
(stamped) with the ox of the judge.

22. [*u*] LU-*nim* [*ga-rum?*] *a-na-ku-ma*
[and] the sheep [of the judge?], even I, and

23. [*al*]*-la-ak ma-ar-ki-ta-ma*
I went a long way, and

24. [*a*]*-na gal-. . .-ti-im e-li-ma*
to the . . . . . I ascended, and

25. *um-ma a-na-ku-ma si-hu-tum*
thus me the elders

26. *is-pu-ru-nim a-ta-la-ak*
sent. I went

27. *i-na ga-tim e-ri-tim*
with a . . . . hand

28. *a-la-ak ma-ar-ki-ti a-la-ni*
a long journey. Cities,

29. *bi-ta-ti na-ni ra-be-za alpi*
houses, fields (?), the pasture of the ox.

30. HAR.[ŠAG *u-ha-i*]*-ma a-ti lu-ša-ti-in*
the moun[tain I searched] until I might deliver (it).

31. [*ki-be-ma?*] *šu-tu-ma* *a-li-ik*
[One says?]: "he is going
32. *ma-ar-ki-ta-ma* *a-wa-tam*
a long way", and the word
33. *aš-ti-ma* *um-ma* *šu-tu-ma* *a-ti-i-ni*
I hear that "he to us
34. *iš-du* *Ga-ni-iš* *i-du-ra*
from Ganiš shall return;
35. SIN *li-me-ra* *la-a-ma-ti*
the moon may he see; ambuscade,
36. *me-ih-*[*ra*]*-tim* *ša-ma-tim*
opposition, the fate (?)
37. *ša nakru* [*i*]*-du-šu-ni*
which an ennemy may lay on him
38. .....
[may he not experience"].

1. Perhaps we ought to translate: "To Hanan-Nabû Ikib-ilu; and Ašur-malik says thus", Ikib-ilu being the scribe who writes on behalf of Asur-malik. At all events the rest of the letter is in the first person.

4. *adunu*, אדני, is a West-Semitic word which is found in Bu. 91-5-9, 324, 2.

5. *atum* is the Ass. *iatum*, *e* the Ass. *â* and *ê*, as in Gen. XVI, 26. However, *tarim* may be the Ass. *rêmu* (though in Assyrian this is not followed by *ana*) and the translation may be "to me thou didst show favour", *e* being the hortative particle.

6. *banîtima*, Ass. *paniti*.

8. *ṣipri* is the Ass. *ṣipru* "a cry", *alulâ* is connected with the Ass. *alâlu*; cf. Hebr. הלל. From line 11 we may conclude that the word means "a halloo"; hence the literal rendering will be "for the halloo of a shout".

10. The Ass. *murnisqu*.—*šahlaku* is from *šahâṭu*.

11-12. *beni u gal*, the Ass. *benni u gâl*. The phrase is equivalent to shouting "with might and main".

13. If Salati is the correct reading the name may be a derivative from *šalâṭu*.

24. Perhaps the name of a place.

25. In *sibutum* we have *s* corresponding with Ass. *š*.

27. Can this be "with a bare hand", i. e. "without escort"?
29. *nani* is probably not Assyrian.
34. On Ganiš see below Gol. XVI, 8.
35. *lamâti* from *lamû* "to surround".
36. Perhaps *šamatim* is the Ass. *šimatim*. But if *š* could correspond with Ass. *s*, *sâmu* "to be blind" would yield a better sense.

Gol. XV

1. *a-na* *I-ti-a-bi-im*
   To Iti-abu
2. *ki-bi-ma* *um-ma* *I-ti-Da-gan-ma*
   says thus Iti-Dagan :
3. *a-ńa-ku* *na-aš-be-ir-ta-ga*
   I thy message (letter)
4. *ša* AN-UD-*tab-ba-i*
   which Šamaš-tabbai
5. *ub-la-ni* || *ni-es-ša me-ma*
   has brought me hear, and
6. *a-ba-la* *na-aš-be-ir-ti-ga*
   answer thy message
7. *um-ma* *a-na-ku-ma* *al-*[*ta*]*-par*
   thus : I send
8. *be-lam* *um-ma* *šu-tu-ma*
   a reply as follows : he
9. *ma-num* *a-ta*
   who is (he)? Thou (art)
10. *iš-du* *zi-ri-ni*
    of our seed,
11. *it-lim* || SIN-ZUN
    a gentleman ; moons
12. *a-na* *na-az-bu-tim*
    to ear-rings

13. *i-za-az* *a-ta*
he affixes. Do thou
14. *ma-la-ga* *a-ma-kam* AN-UD-*tab-ba-i*
thy estate instead of Šamaš-tabbai
15. *ša* *i-el-a* *šu-šib* *ra-ša-um*
who has come up, settle, (viz.) the property
16. *ša* *ta-aš-ta-na-ba-ra-ni*
about which thou didst send to me
17. *um-ma* *a-ta-ma* || *ma-la*
(saying) thus: "Thou all
18. *ra-ši-ti* *u* *lâ* *tadan-nam*
possessest, and no sale
19. *i-ba-ši* *u* *ti-ir-ta-ga*
is (there) and thy orders
20. *li-li-ku-um* *lâ* *tadannam*
let him take". No sale
21. *i-ba-ši* *a-na* *ši-ih-nim*
is (there) for the.....
22. [*a*]-*bi-a* *šu-ma* *ma-la*
O my father. If the estate
23. *i-za-ku* *u* *ti-ir-ti* *i-la-ga*
is tax-free and orders he has received
24. [*iš-du*] *sa-pa-at-ga*
[from] thy lips.
25. [*a?*]-*ta-*[*ma?*] *na-as* A-QI-*ti*
thou (?) the bearer of the despatch
26. *la du-ga-*(*la*)
shalt not detain.

5. The first person pl. is used for the first pers. sing., as in modern Egyptian Arabic.

8. *belam* from *apâlu*.

11. *itlim* agrees with *ziri*, so that the literal construction is "our seed, which is noble".

12. The Ass. *anṣabtu*.

13. *izaz* is clearly transitive here, and must therefore be regarded as the qal of the niphal *nazâzu* "to stand".

13-15. This is the only sense which I can extract from the passage if the copy is correct. But I suspect that a verbal imperative has been omitted after *ata*, since *ašume* is a word which is found in RAMSAY, I, 1, with the signification of "share" or something similar, and *šaiel* ought to be the participle (or permansive) "demanding", and that the probable translation is: "Do thou [settle] thy estate, instead of Šamaš-tabbai demanding (it), the share", or "amount, of the property".

18. *ra-ši-ti* "thou possessest" or perhaps "thou inheritest", with the West-Semitic personal suffix of the perfect.

21. In DT. 58 g. *ša-ha-an* is explained by *šakânu*.

25. It is evident that we are intended to read *šipreti* and not *mâr šipreti* or *šipri*.

26. The last character in the copy resembles *at* more than *la*, but *dugat* would yield no sense.

GOL. XVI

1. *a-na* *A-mur*-AN-UD
   To Amur-Šamšu
2. *u* *A-la-ti-im* || *a-na*
   and Aladu; to
3. *A-la-ti-im* || *ki-bi-ma*
   Aladu says
4. *um-ma* *Ma-nu-um-ba-lim-A-šir-ma*
   thus Manum-balim-Ašir:
5. 1 ½ *ma-na* AZAG-UD
   1 ½ manehs' of silver
6. *za-ru-ba-am* ||
   pure
7. *sa* *dub-ba-ga*
   of thy bond
8. *i-na* *Ga-ni-iš* || *a-na-ku*
   in Ganiš I
9. *u* *Pa-du* || *ni-ih-ri-mu-ma*
   and Padu have consecrated, and

10. *a-na-a-a* | *nu-ti* *u* *šiqil* AZAG-UD
these two things, a bond and a shekel of silver,
11. *i-na* *a-si-ki* *ra-ak-zu-ni* *a-na* AN-UD
with a cord we have bound for the Sun god;
12. *a-na-ku* || *dub-ba-ga*
I thy bond
13. *nu-us-ta-ki-el* || *a-na*
have delivered to
14. A-*mur*-AN-UD || *a-hu-ga*
Amur-Šamšu thy brother.
15. *a-hu-ni* || *a-ta* *a-ma-rum?*
Our brother (art) thou. The envelope (?)
16. *ša dub-bi-ga* || *a-na*
of thy bond to
17. A-*mur*-AN-UD || *ti-in-na*
Amur-Šamšu give,
18. *u* *dub-ba-ga* *li*[*-za-az?*]
and let thy bond stand (?).
19. AZAG-UD *e-la-ta* *ti-šu-ma* [*ma-na*]
The additional money thou hast, and (the manehs)
20. AZAG-UD *ša* *dub-bi-ga*
of silver of thy bond
21. *u* *si-a-ba-ti-su* || *i-na zi-ir*
and their interest among the seed
22. *a-bi-a* *u* *i-na* *zi-ri-a*
of my father and among my seed.
23. A-*mur*-AN-UD || *e-el-ki-ma*
Amur-Šamšu has received,
24. *u* *a-na-ku* | *a-na* AZAG-UD
and I in regard to the money
25. *u* *zi-ba-ti-su* || *dub-bi-ga*
and its interest on thy bond
26. *li-ba-ga* *e* *u-sa-am-ri-iz*
thy heart will not vex.

8. From this passage, as well as from Gol. XIX, 1, we might infer that Ganis was the name of the city which stood at Kara-Eyuk. On the other hand, Gol. XIV, 34 appears to imply that Ganis was at some distance, though this is rendered uncertain by the lacuna at the beginning of line 31. Other names of cities in the neighbourhood terminated in *-s*; e.g. Buruš, Gol. XIX, 3, and in one of Ramsay's tablets Amas is mentioned by the side of Abem and Nahur (Nahor).

9. Instead of Padu we could read Haddu, i. e. Hattu "the Hittite".

10. I would identify *nuti* with the early Babylonian *nuwati* (Br. 8855-12, 163, 27).

11. *ašiki* might mean a "bag", but in Egypt papyrus deeds were simply tied with a string and we have no reason to believe that the custom in Assyria was different. In fact, a clay tablet tied up in a bag with a shekel of silver would be likely to be broken. See note on Gol. XXI, 1.

13. The first person pl. for the sing. as in Gol. XV, 5. The verb is *takâlu*.

15. *ámaru* signified a coating of brickwork or enamelled tiles on a wall, and could therefore well be applied to the clay envelope of a tablet.

19. *elata* is used like *elat* in Neo-Babylonian contracts.

21, 25. Notice the double spelling, with *s* for *z*.

Gol. XVII

1. *a-na* *I-kib-ilu*
   To Ikib-ilu
2. *[ki]-be-ma* *um-ma*
   says thus
3. *Is-ma-A-šur-ma*
   Isma-Ašur:
4. *zu-ha-ru-a* *iš-du*
   My boy from
5. *Ku-bu-ur-na-at*
   Kuburnat
6. *a-ti-ni* *lâ*
   to us has not

7. *i-du-ru-nim*
returned.
8. *A-gur a-ti-ak là*
Agur to thee has not
9. *i-du-ru-ni-ma*
returned, and
10. *a-ta-la-kam-ma*
I will go, and
11. *i-na ma-la sa-ba-ri-im*
through the amount of carrying messages
12. *ha-[ra]-na ti-da-ma*
the road thou knowest, and
13. *ta-aš-ta-na-ba-ra-am*
thou sendest
14. *Qa-ma-A-sur*
Qama-Ašur:
15. *là i-za-hu-ur*
he is not small.
16. *e-na ti-ir-ti-ga*
Behold, thy commands
17. *du-ur-da-šu-ma*
thou hast laid on him, and
18. *là tal-kam* VI *ma-na*
do not go (thyself). 6 manehs
19. KÙ.BABBAR *sa Šu-la-ba-ilu*
of silver which Šulaba-ilu
20. *i-ti-na-ni* I *ma-na*
has given me (and) 1 maneh
21. KÙ.BABBAR *sa i-na*
of silver which to
22. *hu-ur-si-a-nim*
the account (?)
23. *sa Šu-la-ba-ilu*
of Šulaba-ilu

24. *nu-si-li* *u-[ba]-ab*
we have placed, I give a receipt for.

4. Literally : "My little one".
8. *Agur* may possibly be intended for *agru* "a hired labourer".
17. The context here and in Gol. XX, 21 makes the sense of *durda* certain, but it is not clear to what Assyrian verb it corresponds.
22. *hursianim* is an unknown word to me.
24. *nusili* for *nustili* "we have caused to go up".

Gol. XVIII

1. *um-ma* *E-ni-ba-aš-ma* *a-na*
Thus Eni-bašma to
2. *am-tim* || *um-ma* *Ba-ar-si-ba-la*
the handmaid, the mother of Barsibala,
3. *ki-bi-ma* *me-nam*
says : What
4. *ti-im* *ta-ti-im* *ta-aš-ta-na-ba-al*
news of the bribe dost thou send?
5. *a-na-ku* || *a-na-nim*
I the counterfoil (?)
6. *a-na* *si-a-ba-tim* *tu-na* (?) *ba-lu-u*
for the interest .... am bringing (?).
7. AZAG-UD *ša* *a-ma-kam* *a-na-nu-a-im*
The money which (is) for my (?) counterfoil (?)
8. *a-ti* *bi-lu-ni* *a-na-nu-um*
as soon as they have presented the counterfoil (?)
9. AZAG-UD *u-si-bi-la-ma*
of the money I despatch, and
10. *E-ri-ri-a* || *is-ku-ul-šu*
Eriria has paid it.
11. *Ba-bi-ra-am*
Babira

12. *u* *Bu-ku-la-am*
and Bukula

13. (*sa*) *e-zi-ba* *ki-na-ti-ni*
whom I left, (being) our slaves,

14. *a-na* *si-ta* ||
for the rest (?),

15. *ki-na-ti* || *La-ma* (?)-*zi* (?)
the slave Lamazi (?)

16. *u* V || *siqli* || AZAG-UD *Si-bu-la-*(*ti*)*-im*
and 5 shekels of silver Sibulatum

17. *uš-ti-be-la* *ki-na-ti*
I have caused to bring. The slaves

18. I $\frac{1}{2}$ *siqli* AZAG-UD *du-na*
(and) I $\frac{1}{2}$ shekel of silver ....

19. *ir-sa* *a-hu-ga*
has inherited thy brother

20. *Na-šu-a* *ki-na-ti*
Našua, the slaves (being)

21. *Nu-ur-ki-li* *Si-bu-ul-tam*
Nur-kili (and) Sibultum.

22. *me-ma* *lâ* *am-hur*
Nothing have I received.

4. *tatim*, Ass. *da'tu*, *tâtum* in the Code of Hammurabi. — In *taštanabal* for *taštanabar*, if the copy is right, the scribe has written *-l* for *-r*[1].

5. *anânu* in Ass. is "to be opposite", whence *anantu* "opposition". *ananu* consequently, may be the counterfoil of a deed.

6. *tuna* appears to be the same word as *duna* in line 18, and to represent some adverb like "now".

13-15. Perhaps the translation should rather be: "whom he (Eriria) left to be our slaves at the division (*zitta*) of the slaves." Instead of Lamazi it is possible to read La-ba-am.

1. Cf. Boissier, *Choix de textes relatifs à la divination*, I, p. 96, 259 (ad p. 95); Martin, *Textes religieux*, 1903, p. 33 (Contra Fossey, *Divination*, p. 41) (Réd.).

Gol. XIX

Obv. 1. *um-ma ga-ru-um Ga-ni-is*
Thus the judge of Ganiš
2. *a-na ga-ri-im*
to the judge
3. *Bu-ru-us Ha-tim-za-ku (?)-ni-at*
of Burus. Hatim-zakuniat
4. *ki-bi-ma a-na-ku ša-ku-ma*
says: I am the governor, and
5. *Kur-ban-Istar ti-ri-. . . . .*
Kurban-Ištar . . . . . .
6. *um-ma su-nu-ma . . . .*
(saying) thus: "They . . . .
7. *ma-a-dam i- . . . .*
much have ".
8. *i-ti-[ru]-ni . . . .*
they have paid . . .
. . . . . .
Rev. 2. *ša šī a-hu-um Ha-[tim-za-ku (?)-ni-at]*
who before the brother of Ha[tim-zakuniat]
3. AZAG-UD-*ma ma-na . . .*
the money, (viz.) the manehs . . .
4. *a-ni-sa-am a-na ri[-ša-ta]*
this same for a l[oan]
5. AZAG-UD *li-li-ku . . . .*
the money let them take . . .
6. *a-na-ku li- . . . .*
I the . . .
7. *a-ma-kam a-sa-at*
instead of the wife
8. *Ša-al-ma-ti-im*
of Šalmatum

9. *i-na ...ga šu-ıa*
in .....
10. *is-ta-gal?* ... *ta*
he pays (?).....
11. *dub-be* .....
the tablets....

Obv. 1-3. We should have expected *ša* before Ganis and Burus, as also after *ahum*, Rev. 2. —*ku* in Hatim-zakuniat may be a misformed *ti*.—Hatim is for Hattim.

Rev. 2. Instead of *ša* SI we should possibly read the proper name Ša-lim.

7. The character may be UR "a dog" before *ašat*.

Col. XX

1. *um-ma A-šur-i-me-ti* || *a-na*
Thus Ašur-imeti to
2. *Ma-aš-hu-ru Bu-zi*
Mašhuru, Buzi,
3. *u Ištar-la-ma-zi* || *ki-be-ma*
and Ištar-lamazi says:
4. III *siqli* AZAG-UD || *ku-nu-ki-ni*
3 shekels of silver, stamped,
5. *Be-la-ah-Istar na-aš* A-QI-*ti*
Bêl-ah-Istar the despatch-bearer
6. *a-ma-kam* || ... *na-aš-bar-tum*
in exchange for ... the draft
7. *ša a-bi-[ia]*
of [my] father
8. *A-šu-na* || *[a-ma]-kam*
Ašuna (has given). In exchange for
9. *na-aš-bar-tam [nu]-ti*
the draft a bond
10. *it-ti* || *Be-la-ah-Istar*
with Bêl-ah-Istar

11. [*e-zi-ib?*] || *ga-ma-si* *be-la-ku*
[I deposit]. A.... I have brought.
12. $\frac{1}{3}$ *si-te* || *ga-ar-na-*(*ni*)
$\frac{1}{3}$ that remains, horned,
13. *Be-la-ah-Istar* *na-aš* A-QI
Bêl-ah-Istar the messenger (has given)
14. *a-ma-kam* || NI-IZ DUG-GA
in exchange for good oil
15. *a-na* *A-na-ah*-NI-NI
to Anah-ili;
16. *u* *Be-la-ah-Istar*
and Bêl-ah-Istar
17. *ma-li* *a-ni-su-nu*
has finished with them.
18. *šu-ma* *zu-ha-ru-um*
If the boy
19. *iš-du* || *Za-al-ba*
from Zalba
20. *e-ru-ba-am* (*tir*)-*ti*
has come down, the commands (message)
21. *Be-la-ah-Istar* || *du-ur-da-ni-šu*
of Bêl-ah-Istar thou shall lay upon him.
22. *zu-ha-ra-am*
The boy
23. *Ga-la-ri-za-am* || *a-na*
Galarizu for
24. *ga-la-bu-tim* || *i-te-šu*
castration along with him
25. *a-na* *A-na-ah*-NI-NI
to Anah-ili
26. BU-I || *a-ti-in*
the barber (?) I have given.
27. *ga-ah-li-tam*
The vest

28. *u* *hu-uš-tam*
and the gala-dress
29. *sa* *di-iš-ta-ah-šu*
which thou didst promise(?) him,
30. *u* *ga-lu* (?) || *ti-ib-nam*
and all(?) the straw
31. *ta-e-ra-ma* || *ga-*[*la*]
thou will send, all
32. *gur-zi-a-ni-tam* ||
the.....
33. *a-na* *Ma-aš-hu-ru* || *ki-be-ma*
To Mašhuru say:
34. *a-bu-ni*... || *Maš-hu-ru-um*
Our father(?) ... Mashuru
35. *lâ e-me-zi* || *ur-ha-am* || *iš-ti-in*
is not in want; a journey, a single one,
36. *lâ ha-ta-ar*
do not.....

3. Here we have the beginnings of a coinage, the shekels being stamped with a "seal". Other shekels, according to line 12, were either shaped like horns, or had the mark of a horn impressed upon them.

5. Gol. XV, 25 prevents us from making *naš* the 3rd pers. of the permansive and A-GI-*ti* "messenger". The latter word (*mâr-šipruti*) has lost its original meaning, A-GI being regarded as a single ideograph, and the phrase has become elliptical, with the verb for "giving" omitted.

17. Literally: "has fulfilled the matter of them".

19. Za-al-ha is mentioned in Chaxthe XI, 4. It is apparently the name of a locality.

20-21. For the reading, see Gol. XVII, 16-17.

24. Or, possibly, "circumcision".

26. In W. A. I. II, 22, 50 MU-I is interpreted *ma-ha-ṣu*. Perhaps, therefore, it could be used in the sense of "cutter". But it may not be an ideograph at all, the signification of the words being: "to look for Bêl-ah-Istar".

27. *gablitu* is the name of a garment in Chaxthe X, 3.

35-36. The last sentence may mean: "Do not undertake any journey". But I do not know the signification of the verb *hatâru*.

Col. XXI

Obv. 1. [*a-na rabû?*] *ša a-ši-ki u ga-ri-im*
[To the chief?] of the cords and the judge
2. [*ki*]-*bi-ma* || *um-ma Wa-bar-tum*
says thus Wabartum
3. [*mâr*] *A-ni-a-ma* || *a-na-ku*
[the son of] Ania : I
4. [*iš-du zi-*]*ni* || *ša A-šur-ma-lik mâr*
[from (following) the sh]eep which Ašur-malik the son of
5. .....*ri* (?) *rab zi-ki-tim* || *iz-bat*
....ri(?) the chief magistrate took
6. [*a*]-*du-ur-ma* || *si-ba* GUD || *itti* || *a-la-di-im*
have returned, and seven oxen together with the mother
7. [*A*]-*šir-e-mu-ki* || *el-ki-ma* || *ma-ar-ki-tam*
Ašir-emuki seized, and a long journey
8. [*a-na*] *šada* (?) || *i-za-ba-at* || *um-ma šu-tu-ma*
[to] the mountain (?) takes, (saying) thus : He,
9. [*Ta-ki*]-*el-A-šir* || LU-*nam ma-a-tam-ma*
[(viz.) Tak]il-Ašir, the sheep numerous
10. [*i-na*] *wa-al-ga-ti* || UR-ZUN || *i-na*
[with] a .... (and) the dogs with
11. [*ga-ti i-za*]-*ba-at* || *ki-ma a-na Ga-ni-iš*
[the hand] takes. When to Ganiš
12. ..... *e ša-bu-ur*
.... he sent not (?)
Rev. 1. [*ma-ma*]-*an e u*....
no one
2. .... || *ma-ma-an e* . . .
.... no one ...
3. [*a*]-*wa-tim* || *a-ni-a-tim* || .....
these words ....
4. [*a*]-*nim* || *ig-gi-ma* || *um-ma* ....
this cried (saying) thus ...

5. [*a-nim*] *bi-lu-a* *ta-aš-ša-ma* || *i*[?]-*nu*[?]-*ma*[?]
this, O my lord. thou hast removed, and since[?]

6. ....[*i*]-*na* *ga-ti* *wa-al-ga-ti*
with the hand (and) ....

7. ....[*i-za*]-*ba-at* || (*iš*)-*du* *û-me-im*
... he takes from day

8. [*a-nim* *eš-ra*(?)]-*a*(?)-*im* *û* VIII || I½ *at* III
this the te[n](?) and 8 1½ weeks 3

9. ..... *ši* *u-za-li-im* || *ma-na*
.... I will pay. The manehs

10. ....(*la*)-*ma* || *û-ma-am* || *su-ma*
...during(?) the day. If

11. .... [*i*]-*ga-šu-du* || *u-za-ab-ma*
...[he] shall obtain he pays additionally, and

12. ..... || *a-mar-ma*
..... in full(?)

13. ..... || *u-za-la-am* *um-ma* *su-ma*
.... I pay accordingly: if

14. ..... [*ga*?]-*ru-um* *Ga-ni-*[*is*?]-*ma* ||
the judge of Ganiš(?)

15. ..... *si-e-ši*(?) *na-aš-be-ir-tam*
..... the draft.

Obv. 1. For *asiki* see Gol. XVI, 11. Reference must be made to the official who superintended the "tying up" of legal documents.

3. For Ania see Chantre V, 8.

6. It looks as if *atur* were used transitively here: "I have brought back".

10. In one of the Arzawan tablets of the Tell-el-Amarna collection (I, 32) mention is made of "100 KITE *an-wa-al-ga-an*", some kind of cloth, where *walga* may have the same origin as *walgati*.

Rev. 4. *nâgû* is a synonym of *nagâgu*.

8. If *ešrâ-im* is right, the words would signify: "from this the 18th day, for 1½ weeks". For *ât* in the sense of "weeks", see Gol. I, 2.

9. *uzulim* for *usalim*, i. e. *uštalim*.

14. We should expect *garum ša Ganiš*.

Col. XXIV

. . . . . .

6. . . . *Ga-nu-u* || *ki-ma*
   [I have given] Ganû like
7. *A-la-di-im* *Kur-ban* *u*
   Aladu. Kurban and
8. *me-ra-šu* || *Ša-bu-ur*
   his son. Šabur
9. *me-ir-u*
   the son
10. *A-la-di-im* *a-ša-su*
    of Aladu, his wife
11. *u* , *me-ir-a-šu*
    and his son,
12. *a-na* *En-na-A-šur*
    to Enna-Asur;
13. *u* *lâ* *i-du-ru*
    and they shall not return [to me].
14. *šu-ma* *me-ma-* . . . . . .
    If anything [is amiss],
15. *i-du-ru* . . . . .
    they shall return . . . .

I now give two of the tablets published by Dr Scheil in Chantre's *Missions en Cappadoce*.

Chantre I

1. I $\frac{1}{2}$ *siqli* AZAG-ÚD
   1 $\frac{1}{2}$ shekels of silver
2. *A-ta-pak-mil-ku-tim*
   I Atapak-milkutim

3. *el* *A-šur-ma-lik*
   to Ašur-malik
4. *mâr* *Gimil-ku-bi-im*
   the son of Gimil-kubim
5. *a-ti-in*
   have given.
6. šı *A-šur-ušallim*
   Before Ašur-ušallim
7. *mâr* *I-na-zu-in*
   the son of Ina-Sin;
8. šı *Ma-num-ki-i-e-li-a*
   before Manum-kî-elia
9. *mâr* *I-sar-ha-ri-im*
   the son of Isar-harim.

Chantre XV

1. *a-na* *E-na-ma-A-šur*
   To Enama-Ašur
2. *ki-bi-ma* *um-ma* *E-na-a-Ašur*
   says thus Enâ-Ašur:
3. *a-hi* *a-ta* *a-na-ku*
   my brother (art) thou. As for me,
4. *lâ li-be-i* *i-li-ma*
   not has my heart risen up, but
5. *i-ga-za* *e* *a-ta-mar*
   it is cold: I do not see
6. *a-wi-lu* *u* *di-ru-tim*
   any one, and distress
7. *i-el-ta-ab-da-ni*
   has vexed me;
8. *ha-nu-a* *i-el-ta-ab-ma*
   my face is troubled, and

9. *lib-ba* *e-ra-ba-am-ma*
in heart am I sunk; but
10. *ti-la-a-mu-a*
my twin-brother,
11. *a-hi* *a-ta* *a-na-ku*
my brother (art) thou, I
12. *a-zi-ir-a* AM-ZUN
will part with the oxen;
13. *E-in-ga*
let Enga (the wizard)
14. *li-li-kam*
take (them).
15. *a-na-ku* *aš-ta-na-me-ma*
I obey and
16. *'a-sa-at-ga* *a-na* *mu-tim*
thy wife to a husband
17. *ta-ta-la-ak-a-ma*
shall go; and
18. *zu-ku-za* *si-be-il (?)-ma*
her writ of divorce bring (?), and
19. *u* *li-ru-ba-am*
also let him come down
20. *lib-ba* *ba-nu* *u* *ga-ab-du*
in heart glad and exulting.
21. *e-ra-am* *ti-la-a-mu-a-ma*
I will send my twin-brother, and
22. IŠ-ZUN *li-ki-im*
the dust let him take away
23. *ba-ni-e-ma*
first; then
24. *zu-ku-za* *si-be-il (?)-ma*
her writ of divorce bring, and
25. *u* *li-ru-ba-am* *u-a-ma*
also let the cry of woe descend, and

26 *u* *du-ur-ra* *ma-ri az-?*
also do thou return My son I. . . .

7-8. The verbs are *lapâtu* and *la'âbu*.

10. In *Cun. Texts* VII, 27 *tilmu* is given as equivalent to *tali'mu*.

18. *zukuza* for *zukut-ša zukusa*, literally "her freedom". If the identification of the last character is right, *sibel* will be imperative of *zabâlu*.

19. The nominative is the new husband.

22. Is the reference to "dust" thrown upon the head when "the cry of woe" was raised?

Before leaving the CHANTRE tablets I would draw attention to the name of the Kassite god Sû-ga-ab (X, 6), of Gimil-Is-ha-ra (XII, 1), and of Ša-hamil-râma "(the god) who is merciful is exalted" — a formation similar to that of Abu-râmu and Šamu-râmat —, as well as to the word *ki-mas-si* "copper" (XXIII, 13). Babalâ, "the Babylonian", is also mentioned as a witness.

The following is a tablet published by Dr Scheil in the *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*, XVIII, p. 74.

SCHEIL

1. XII ½ *ma-na* AZAG-UD
12 ½ manehs of silver
2. *za-ru-ha-am* *i-zi-ir*
pure has lent
3. *A-ha-na-ar-si-. . .*
Ahana-arsi. . . ;
4. NI-NI-*es-ta-ki-el*
Ili-estakil
5. *i-šu* *iš-du*
has (them) from

6. *ha-mu-uš-tim*
   the week
7. *ša* *En-na-nim-rum*
   of Enna-nimrum
8. *u* AN-MAR-TU-*ha-mil*
   and Amurru-hamil.
9. *a-na* I *ma-na* AZAG[-UD]
   Upon each maneh of silver
10. I $\frac{2}{3}$(?) *siqlu*-TA
    I $\frac{2}{3}$(?) of a shekel
11. *i-na* *arhi* I-KAM
    in the first month
12. *u-za-ab*
    he pays as interest.
13. Š *Id-ša-A-šur*
    Before Id-ša-Ašur;
14. ŠI *I-ma-nim*
    before Imanim.

7. Enna-nimrum "the eye of the leopard" is like Eni-basma "the eye of the serpent" in Gol. XVIII, 1.

10. The fraction would more naturally read 22; but since the division of the shekel was into 180 ŠE, this can hardly be correct, $\frac{22}{180}$ being very improbable.

14. For the name Imanim, see Gol. *b*. 13.

In the *Proceedings of the Society of Biblical Archæology*, 1897, p. 287, I published one of the Cappadocian tablets in my possession. The text has since been revised by Dr Pinches, and I here give an amended translation of it :

SAYCE

1. IV *ma-na* AZAG-UD *za-ru-ba-am*
   4 manehs of silver pure

2. *ana* AN-EN-LIL-*ba-ni*
   to Bêl-bani
3. AN-III-*ti*-GAL *i-ti-in*
   Šalašti-rabû has given;
4. *iš-du* *ha-mu-us-tim*
   from the week
5. *ša* *A-šur-i-me-ti*
   of Ašur-imeti
6. *u* *A-šur*-GAL *a-na*
   and Ašur-rabû for
7. IV *ša-na-at*
   4 years
8. VIII *ma-na* AZAG-UD
   8 manehs of silver
9. *i-ša-gal* [*arham*]
   he pays: [the month]
10. *Na-ar-ma-du* (?) . .
    Narmadu . . . ,
11. *li-mu-um*
    the eponyme (being)
12. *Ša-ga-ti-qad-da-a*
    Šagati-qaddâ.
13. *il-ki-su* AZAG-UD *a-na*
    He has taken it, (viz.) the silver. For
14. *na-ru-ki-šu* *kal-la* *û-me*
    his purse all the time
15. *ma-la* AN-EN-LIL-*ba-ni*
    the property Bêl-bani
16. *i-ga-šu-du* *u* AN-III-*ti*-GAL
    shall acquire, and Šalasti-rabû
17. *ma-la-šu* *ma-gal*
    the whole of it entirely
18. *i-pa-du-su-ma* *il-ki*
    shall deliver it up, and there shall take

19. *a-bit* AN-III-*ti*-GAL *ru-ku-um*
the guaranty of Šalasti-rabû who is absent
20. *E-ra-tim*
Eratim.
21. ŠI *La-li-im*
Before Lalim;
22. ŠI *Na-na-nim*
before Nananim.

3. The divinity "Three" remains as mysterious as ever.
10. *na* is more probable than *ka* at the commencement of the line.
13. Notice *su* for *šu*.
14. The word should be read *naruki*, the Sumerian equivalent of which (*agala*) has the determinative prefix of "leather".

I add also a revised transliteration and translation of one of the tablets brought by Prof. Sir W. M. Ramsay from Kaisariyeh :

Ramsay II

1. XIII $\frac{5}{6}$(?) *siqli* AZAG-UD *a-šu-me-ga*
13 $\frac{5}{6}$ shekels of silver, thy share (?),
2. *a-na-ku* || *ha-bu-ul-ma*
I have mortgaged, and
3. *u* *Zu-ta-ah-zi-iz* *ti-ni*
also Zutah-ziz judgment
4. *i-ti-ma* *zir* *ga-ga-aḋ*
has delivered, and upon the head
5. GIŠ-*sib-ṭu* *ir-ku-um-ma*
of the staff has declared that
6. *a-na* *ša* *lâ* *du-ar*
"in order that they be not returned
7. *e-ti-ru-ma* || XV *siqli* AZAG-UD
I have paid over 15 shekels of silver".

25. *li-ki-ma* || *a-na* ŠAR
do thou take, on the capital
26. [III] $\frac{1}{3}$ *ma-na-ta* AZAG-UR
at the rate of [3] $\frac{1}{3}$ manehs of silver
27. *a-ha-a-ta* AZAG-UR *u* [*i-th-dam*] *a-na*
The rest of the money and [the interest] to
28. *Sa-ki-su* *mar* *a-hi*
Sakizu the son of my brother
29. *a-šar* *ša-hu-su-ni*
where they have (it)
30. *li-ti-nu*
let them give".

1. According to line 19, the addressee was Mannu-ki-Asur.

3. In Zutah-ziz we have the name of the god Sutch, which Mr Tomkins has also detected in Satch-beg, the name of a North Syrian city in the geographical list of Thothmes III (nº 155).

5. The custom of swearing an oath on the top of a staff was frequent in Egypt; see Spiegelberg in the *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*, XXV, pp. 184-190. There is probably a reference to the same custom in Gen. XLVII, 31. See also above, Gor. XI, 19-20. — *irkum* is from *raqamu*.

7. *etiru* is the Ass. *etiru*.

11. Literally "the manehs of the tablet". Apparently a sort of bank-note is meant.

13. *pih* is from *pihu* "to close".

14. The nominative to the verb must be Asur-itima.

21. The character may be intended for *it* instead of *is*; *itti-ya* "along with thee".

25. ŠAR in the sense of "capital" was pronounced *qaqadanum*, according to Gor. IX, 5.

29. *šahusu-ni* is for *sa-ihuzu-ni*, or, possibly, *ša-ahuz-su-ni* "where I hold it".

In 1897 M. Golénischeff purchased three (still unpublished) Cappadocian tablets which he was kind enough to allow me to copy. They are as follows:

Col. *a*

1. XIII *ma-na* AN-NA
   13 manehs of lead
2. *a-na* *A-sir*-AN-UD-*si*
   to Ašir-Šamši
3. *A-sir-be-el-a-wa-tim*
   Ašir-bêl-awatim
4. *i-ti-in*
   has given;
5. II *ma-na* AZAG-UD
   2 manehs of silver
6. *u-si-ba-la-šu-um*
   he causes him to bring (in return).
7. *ši* *A-sir-i-me-ti*
   Before Asir-imeti
8. *mâr* *Id ša-Ištar*
   son of Id-ša-Ištar
9. *a-bi-a-a*
   my father,
10. *tab-ba-i* || *A-[šir-be-el]-*
    the partner of A[šir-bêl]-
11. *a-wa-tim* || *a-na]*
    -awatim. To
12. *Wa-bar-tum*
    Wabartum
13. *Ša-du-uh-bel-a*
    Šaduh-bêla
14. *i-ti-ni-ma*
    has given (them), and
15. *duh-ba-am* *a-ti-in*
    a tablet (deed) I have given.

13. Is Šaduh another form of Zutah or Šuteh?

Col. *b*

1. XVI ½ *siqli* AZAG-TA
   16 ½ shekels of silver
2. *ša* *Be-la-ti-A-sir*
   which Bêlati-Ašir
3. *i-zi-ir* *sa-du*
   has lent, this (money)
4. *i-su* *Sa-i(?)-la(?)*
   holds Saila(?).
5. *Bi-la-ti-A-šir*
   Bîlati-Ašir
6. *Ša-bu-ni* *id-ku*
   Šabuni has summoned:
7. *Bi-la-ti-A-šir*
   Bîlati-Ašir
8. *a-na* *šu-a-du*
   to him
9. *naphar* *i-du-wa*
   the whole has delivered.
10. *dub-bu* *dub-bi*
    O tablet, a tablet
11. *ša* *eli* *a-ni*
    which (is) over and above this one
12. *za-ar*
    dismiss(?).
13. Št *I-ma-nim*
    Before Imanim

2. I suppose Bêlati-Ašir represents Bêl-adi-Ašir, "Ašir is lord of the oath".

3-8. *šadu* and *šuadu* are for *šatu* and *šuatu*.

10-12. The formula must have some technical sense which escapes me. — *zar* is the imperative of *za'iru* or *zîru* whence the common *îzir*.

Col. *c*

1. [*a*]-*na* *dam-qar* *u*
   To the merchant and
2. *Da-da-a* *ki-bi-ma*
   Dadâ says
3. [*um*]-*ma* *Id-ša-A-šir-ma*
   thus Id-ša-Ašir:
4. *a-bi* *uš-ta-ri-da-a*
   O my father. I have caused to come down
5. *ša-šu* || *A-šir-u-si-ri-ba-ni*
   him (viz.) Ašir-usiribani.
6. *ki* *ur-ha-(am)* || *a-na*
   When the road to
7. *a-lum* *(iz-za)-ba-at-ni*
   the city he takes
8. *a-na-ku* *um-ma* *a-na-ku* *al-[lik]*
   I (did) thus: I went
9. *a-na* *Mas-ba-ni* *u*
   to Mašbani || and
10. *A-šir-kal-la-ma-ma*
    Ašir-kallama, and
11. *ti-ir-tam* *ša* *Da-da-a*
    the orders of Dadâ
Edge 12. [*az-ba*]-*at* *a-ši-ki*
    [I took]; the cords
Edge 13. [*ša . . .*]-*ti* *ir-ba-a*
    [of] the four (?) . . . .
14. . . . . *lâ* *i-si (?)-ba* ||
    he did not break (?).
15. *ša-šu* *A-šir-u-si-ri-ba-ni*
    Him, (viz.) Ašir-usiribani
16. *šu-ti-bi-la-ma* *a-na*
    cause to be brought, and to

17. ....-*ta-šu* *šu-*[*ri*]-*ba*
his.... cause to descend
18. *Maš-ba-ni* *ma-am-*(*me*)-*tum*
Mašbani. The oath
19. *sa* *a-na* *ma-ri* *ti-bu-lu*
which to my son you uttered
20. *a-za-ar* (?) *ti-ir-ta-ga* *a-zi-ir*
I disallow (?): thy orders I reject.
21. *Maš-ba-ni* *u* *A-šir-kal-la-ma*
Mašbani and Ašir-kallama
22. ..... *ku* (?)-*ma* || *ti-ir-tam*
have .... and the orders
23. [*ša* *tu*]-*la-ma-ta* *e-šu-u*
[which thou] didst give have disobeyed.
24. .....-*tum* *la* *i-ga-za-at*
The .... is not binding (?).
25. .... *bi-šu* *ša* *si-ga-a*
....
Edge 26. .... *la* (?)-*ma-ta* *ti-ma-li*
.... yesterday (?)
27. ....*ta-a-ni* *li-a-ta-ni* (?)
....

The above is given with all reserve, since the tablet was in a bad condition and my first hasty copy of the text has never been revised. I am not even sure whether the lines marked "Edge" are in their right positions.

7. My copy has MAT *Ba-ti-ir* "the country of Batir" or Pteria instead of (*iz-za*)-*ba-at-ni*.
9. The name may be Bar-bani "the god Bar (or Maš) is my creator".
23. Literally "which thou didst teach, they have confounded".
24. *kuṣṣudu* is a synonyme of *uṣṣulu* and *buzzulu* "bound".

MACON, PROTAT FRÈRES, IMPRIMEURS

CUNEIFORM TEXTS

FROM

CAPPADOCIAN TABLETS

IN THE

BRITISH MUSEUM.

PART I.

(Plates 1–50.)

PRINTED BY ORDER OF THE TRUSTEES.

SOLD AT THE BRITISH MUSEUM;
AND AT
LONGMANS & Co., 39, PATERNOSTER ROW;
BERNARD QUARITCH, 11, GRAFTON STREET, NEW BOND STREET, W.;
KEGAN PAUL, TRENCH, TRÜBNER & CO., CARTER LANE, E.C.;
AND
HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS, AMEN CORNER,
LONDON.

1921.

[*ALL RIGHTS RESERVED.*]

HARRISON AND SONS, LTD.,
PRINTERS IN ORDINARY TO HIS MAJESTY,
ST. MARTIN'S LANE, LONDON, W.C. 2.

THE present volume contains copies of ninety-nine complete texts selected from the series of "Cappadocian" tablets, which were acquired by the Trustees of the British Museum in the year 1919.

These texts are of great importance historically and linguistically, for they deal with the commercial transactions of a settlement of Semitic traders who flourished in the region of Caesarea, in the neighbourhood of Mount Argaeus, in the twenty-fourth century before Christ. In view of the evidence available as to the origin of the tablets, it seems probable that this settlement was only one of many which existed at that period in the country which lies between Boghaz-Keui in the north and the district of the Khabur and the city of Ashur in the south. When this Semitic settlement was established, and how long it flourished, cannot be said, but there seems always to have been a Semitic element, large or small, in the population of the country north of the Taurus. There is a Semitic element in the Hittite cuneiform writing as we know it in the fourteenth and thirteenth centuries before Christ, and many Greek writers assert the existence of "Syrians," Σύριοι, or "white Syrians," Λευκόσυροι, between the Gulf of Issus and the Black Sea. (*Herodotus* I, 72; V, 49; Hecataeus (*Frag. Hist. Gr.* I, 13, ed. Müller); Strabo, pp. 544, 737; and compare Philostratus, *Vit. Ap.* I, 21; IV, 19, who states that Apollonius wrote a work "in his own tongue," and conversed with a "Median" satrap without the help of an interpreter.) The language in which the texts are written is a pure Semitic dialect, and the greater number of the personal names mentioned in them are Semitic.

The tablets make it quite clear that a brisk trade was carried on between these Semites and Assyria, but all proof that they were subject to Assyria is wanting. That the wealth of some of these traders was very great is proved by the fact that on a single document one of them is found to be a creditor for over 100 minas of refined silver, *i.e.*, about $222\frac{2}{3}$ lbs. if the mina be heavy, or $111\frac{1}{3}$ lbs. if the mina be light. The sources of their wealth were metals and textile fabrics; the former coming from the mountains of the Bulgar Dagh, and the latter from the district of the Khabur, the inhabitants of which have from time immemorial been engaged in the weaving industry (see Le Strange, *Lands of the Eastern Caliphate*, Cambridge, 1905, Chap. VI, p. 97).

Some of the inscriptions from Kalah Shargat mention two Assyrian rulers called respectively Ushpia (var. Aushpia) and Kikia. It has been stated that these rulers were of Mitannian origin (Unguad, *Beiträge zur Assyr.* VI, 5, p. 13; King, *Babylon*, p. 139), but with such names as Kiki-danim (see Index), Ḳuḳua (*C.T.*, Pl. 18, l. 11), and the Syriac ܟܘܟ (Budge, *Rabban Hormizd the Persian*, p. 82) before us, the statement must be considered unproven. Other names of special interest in the tablets are Dudḫalia, Buzua and Ahuḳar, which we find existing in the country later, from the Hittite period to the early centuries of the Christian era.

The trade in metals and textiles, which is the subject of these texts, continued to exist for very many centuries, and was eagerly fought for by both Egyptian and Assyrian kings. Even in the Middle Ages the Republics of Italy derived much wealth from the traffic which was borne over the great caravan routes that passed through this district, and the testimony of Arab geographers proves that the trade along the Khabur was important and lucrative.

The photographic facsimiles of typical Cappadocian tablets reproduced on the introductory plate adequately illustrate the palaeographical peculiarities of the interesting form of cuneiform writing that is found on them.

The copies printed herein were made by Mr. Sidney Smith, M.A., Assistant in the Department, and he has also prepared the Sign List and written the description of the plates.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,
BRITISH MUSEUM.
January 26th, 1921.

DESCRIPTION OF THE PLATES.

In this part are published copies of ninety-nine texts from the class of cuneiform tablets to which the name "Cappadocian" has been given; their contents are either legal or commercial. In form they resemble other cuneiform tablets which are known to have come from Asia Minor, *i.e.*, they are thin, flat on both sides, and have rounded edges; the clay of which they are made varies in colour from deep black to white. All have been baked in a kiln, and they closely resemble the tablets which Rib-Adda sent from Byblos to Egypt in the reign of Amen-hetep IV. The text is continuous and written over the edges.

Provenance. The tablets published herein probably come from the same source as those published by MM. Golénischeff, Sayce, Chantre, Thureau-Dangin and Contenau. It seems very probable that many Cappadocian tablets have been discovered at Kala Tepe, a site near Kara Eyuk. But there is no doubt that tablets of the same class have been found along the Khabur River, a fact which is proved by the collection made there by the late Lord Percy. The fragment published in *Hittite Texts*, pl. 50, probably came from Boghaz Keui.

Date. It was formerly thought that these tablets belonged to the early Assyrian period, but M. Thureau-Dangin has proved (*Revue d'Assyriologie*, t. VIII, 3, 1911, p. 142 ff.) that a case tablet of this class bears the impression of a seal which belonged to a scribe of the dynasty of kings who flourished at Ur about 2400–2350 B.C. And as these tablets represent the commercial activities of probably only three generations of merchants, we are justified in dating them in the 24th century B.C.

Epigraphy. The signs used correspond in form to those employed in Babylonia during the reigns of the kings of the dynasty of Ur. There is great variety in the writing. That of the carefully written tablets is comparable to the best work of the Ur scribes, while others betray the clumsiness and carelessness often seen on documents of the First Dynasty of Babylon. The characteristics of the writing are: (1) the signs incline greatly to the right; (2) the lines slant upwards to the right; (3) the wedges have no distinct head. It is often impossible with the more minutely written signs to see the wedge-shape at all. These characteristics have their equivalents in the texts of the Tall al-Amârnah tablets. In some cases the inclination of the signs to the right becomes so great that the scribe consciously corrected himself: hence it would appear that the tablet was held in the right hand of the scribe and the stilus in the left. Certain tablets were not written with the ordinary stilus, the characters being practically linear (*e.g.*, 113279, 113280). Erasures by the scribe are not infrequent.

Syllabary. In these tablets the cuneiform script is used as a pure syllabary, as in the Letters of the First Dynasty. No determinatives are used, with the exception of the sign for god, if it may be so called: the use of TUG 𒀭 can scarcely be said to be that of a determinative. KI 𒆠 is used after *A-šir* and *a-lim* with a special

force. Ideograms are simple in form and rare, being those in common use in the Assyrian historical inscriptions. Phonetic complements are used. Only about 120 signs are in common use, and a complete list of these will be found on plates A and B; for the most part words are written entirely with simple syllables. The use of the signs is in some instances peculiar. Thus *din, tin* has also the value *di, ti*, and is used almost always, though the ordinary signs for *di* and *ti* were known; *zun* is invariably used for the plural, *meš* not appearing; *lal* is used for *la*, which is rare. Only four signs are certainly polyphonous, *ši*, *ur*, *ri* and *ni*, having values *lim, lik, tal* and *sal; u* and *ú* are interchangeable. An upright wedge is used as a word divider, in just the same way as is used in the Behistûn Inscription.

Scribal Errors. The chance which has preserved an abstract of a legal case in duplicate (Nos. 113554 and 113482), allows of some certainty in deciding the classes of error to which the scribes of this northern school were subject. A comparison of the two texts, which were certainly written by different scribes, shows the following errors and discrepancies :—

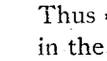
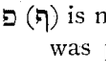
(1) No. 113482, 6 reads correctly *i-na li-bi-ga.* In No. 113554, 9 two wedges are incorrectly inserted before *-na.*
(2) No. 113482, 11 reads *i-na li-a*, for which No. 113554, 17 has correctly *i-na li-be-a.*
(3) No. 113482, 18 has *si-bu-ti ;* omitted in No. 113554.
(4) No. 113482, 22, *si-bu di-ni* follows *En-nam-A-šir*, not *Šu-ga-ri-a-im ša A-šir* as in 113554, 26.
(5) No. 113482, 23 has *a-di-in* = *ni-di-in* in No. 113554, 27.
(6) No. 113482, 24 reads *Man-ištar* = *Man-A-šir*, No. 113554, 3. The last two are remarkable differences and difficult to explain. Is it possible that the tablets were written from dictation and that these differences are due to mishearing?

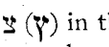
Other passages in which there appears to be scribal error are :—

No. 113508, 4, *kib* is possibly to be read *kid.*
No. 113259, 43, *ba* omitted between *ru* and *am.*
No. 113436, 21, *ina libe* omitted before *Man-Zuin* (?).
No. 113571, 14, *ni* omitted between *a* and *šu*, c.f. l. 17.
No. 113469, 17-18, *a-na* repeated.
No. 113348, 22. The scribe originally wrote *a-we-it-i-šu-un*, then attempted to delete *it* and write *ti* over it.
No. 113310, 2, *hi* written for ZUN.
No. 113310, 9, *u* written for E.
No. 113347, 19, *ar* omitted between *ha* and *me.*
No. 113608, 3, *na* omitted before *ma-šu-hu.*
No. 113608, 8, *si* omitted after *lu-bu* (?).
No. 113498, 2. The perpendicular wedge of omitted.
No. 113477, 12-13. Perhaps to be read $\frac{1}{3}$ *ma-na* $5\frac{1}{3}$ *šekli si-im si-im e-me-ri ša šamni ;* when *si-im* will be a case of dittography.

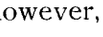
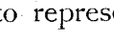
Language. The language of these documents is a pure Semitic tongue which may justly be considered to be different from the Akkadian, and it is distinguished principally by the following phonetic peculiarities :—

1. ג was hardened before *i* and *u* into כ, *gi* and *gu* never being used (except in the sign , which is also written). Compare the spelling with *ga-ga-at.*
2. ד is used for ת before *u* as in *du-si-be-lam* for the 2nd pers. pl. of the verb, and *du-za-ab* for the 3rd fem. sing.
3. ט is uncertain. is only used as an ideogram. It was probably pronounced ד.

4. ס in the characteristic signs and  does not appear, but was pronounced ז. Thus *zi-ba-zu* = Akk. *ṣipasu* = *ṣipat-šu*. The apparent use of ס in the sign does not affect the general rule, since this sign was probably used for , as is shown by such spellings as  *si-ku-lu*, *a-si-ti-šu* = Akk. *aššatišu*.

5. ס (ת) is not used. The sign does not appear in the texts here published. *Kaspu* was pronounced *Kasbu*, as is shown by phonetic complements in such spellings as and  . *Du-za-ab* above = Akk. *tuṣap*. This explains the adoption of the sign *ab* for . The sign is invariably to be read *wa* as in the Tall al-Amârnah letters.

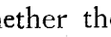
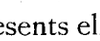
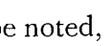
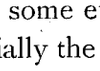
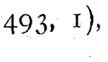
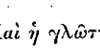
6. צ (ץ) in the characteristic sign does not appear, but was pronounced ז, cf. *zibazu*, above.

This shows a general preference for voiced over voiceless consonants. Some such peculiarity may have existed in Cappadocia in the period of Greek speech, judging from the reference in Philostratus.[1] That the dialect preserved a grammatical purity, however, is shown by the careful observance of case-syntax; the insertion of vowels to represent א, ע, י and ה as in  *u-si-zi-a* = Akk. *ušeṣia* and  *e-li-a* = Akk. *eli*; and the use of the enclitic *-ni* with verbs in relative sentences (*see* Delitzsch, *H.W.B.*, 437a). A peculiarity is the avoidance of double consonants: thus *i-din* = Akk. *idin*, "he judged," or *iddin*, "he gave." The double consonant appears, however, in such cases as *šu-lu-ub-bi-im* (No. 113608, 6), "rolls" of cloth (Heb שְׁלַבִּים). Local dialect is illustrated by No. 113353, in which a legal phrase put in Akkadian is rendered by words of the vulgar tongue, thus:

3 *ma-na LAL* 9 *šekli*	3 minas less 9 shekels
kasbi li-ti i-zi-ir	of silver of the fire to
A-ga-li-u-ma-ilu	Agali-uma-ilu
Ga-wa-a	Gawa-a
ša ri-šu u bi-ti-šu	on "caput" and "domus"
ga-da-ga-da u	(head and
e-gal si-ib-ti	house of abode)
i-šu-u (No. 113353, 1-8)	lent.

Many peculiar usages can be found, probably arising from the vulgar tongue: as *šamšu*, "sun," or the god Shamash, in the sense of "day."

15 *šekli kasbi i-na*	15 shekels of silver on
ša-am-si i-zu-ur-tam	the day he cuts
e-zi-ra-ni a-din-šu-um (No. 113532, 1-3),	a garment, I shall give him.
i-na [d]Šamši (*ši*)	on the day that
ta-li-ga-ni (No. 113547, 10-11).	you take.

Whether the omission of *na* in *ina*, and  *ana*, commonly shortened to and is more than a vagary of the scribes is not clear. Since the longer and shorter forms are both used in exactly the same way, it does not seem probable that this represents elision; but the spelling  (No. 113341, 27) *i-da-šu* for *idanšu* should be noted, and the difficult spelling  *An-šur* for Ashur in No. 113619, 17. There is some evidence that nunnation alternates in certain documents with mimation, cf. especially the spellings  *šu-ra-an* (No. 113499, 19) = *šu-ra-am* (No. 11493, 1), and  *ku-da-na-an* =  *ku-ta-nam* (*passim*).

[1] Καὶ ἡ γλῶττα Ἀττικῶς εἶχεν, οὐδ' ἀπήχθη τὴν φωνὴν ὑπὸ τοῦ ἔθνους. *Phil. Vita Apol.* I. vii.

Contents of the Documents. Every class of these business and legal documents contains clear references to caravans which travelled from *Burush-Ḫatim* and *Ganish* to *Ḫana* and the city of Ashur. *Burush-Ḫatim* probably means "the citadel of the Hittites," since *buru* is recognised as a Hittite word for fortress (*see* Halévy, *Z.A.*, III, p. 196); and similarly in *Burush-Ḫana*. The land of Khana is called "Khana of the Rivers," and probably is the district about the junction of the Khabur River with the Euphrates in the following passage :—

$\frac{5}{6}$ *ma-na* $7\frac{1}{2}$ *sekli*	$\frac{5}{6}$ mina, $7\frac{1}{2}$ shekels
kasbi i-na me-si-tim	of silver, for the needs
illat-tim ša e-la-at	of the family, which has gone
Ḫa-na na-ri-im	to Khana of the rivers:
ša mahar A-hi-im	which sum has been given
na-din (No. 113644, 1–6).	to Akhim.

Though Ashur is only named once, it is probable that "the city," *a-lim* KI, *i.e.*, the capital city, constantly mentioned is Ashur. Some such emphatic designation may have been the origin of the ideogram [cuneiform], which appears to mean "city, heart-city." That the caravans went as far as Babylon is implied by No. 113477, in which a Babylonian is stated to have driven an ass to death (1. *e-me-ra-am a-na mu-ut Ba-ba-la-ni it-bu-uz*, ll. 32–33).

The staple goods of the traffic are metal and clothing. The metals were obtained from mines in the district (*ba-zu-ur-tim*, *ba-zu-ri-im*, No. 113310, 15, 22). These mines were probably situated in the Bulgar Dagh (*see* Prof. Sayce, *The Hittites*, p. 91). Some degree of technical knowledge is implied by the adjectives used to describe the metals. These adjectives and phrases may be roughly divided into two classes: (1) those applicable to metals in general, (2) those applied specifically to one metal.

(1) Of General Application. The most general description is *ga-tim* or *ku-nu-ki*, "sealed" or "of the seal." That this implies a standardisation is clear from No. 113259, 9–10, 19–20, where a due return for money "of the *garu's* house" is secured. An adjective of a more restricted application is *da-tum*, used of silver (No. 113498, 2) and apparently of copper and garments (No. 113566, 17). With this is to be connected the phrases :—

ša du-a-zu ša-bu (used of silver, *passim*, and of silver and gold, No. 113420, 6).
ša du-a-ta-am u-la ra-di-nam (of silver, No. 113420, 6).
ša du-i-ti (of copper, No. 113566, 8).

The word is probably to be connected with Syr. ܛܘܐ, "to cook," and refers to a smelting process. The first and second phrases above may then be translated "whose boiling is clear," *i.e.*, dross has been removed in the smelting, and "which is boiled but not drawn." *Datum*, besides being used as an adjective, must have indicated some special metal, for it is used independently, No. 113601, 2 and No. 113425, 17.

(2) Special Descriptions. Silver (*kasbu*) is most generally described as *za-ru-ba-am* "smelted," and therefore pure. In No. 113513, 2 and 79, No. 113353, 2, *kasbu li-ti* has the similar meaning, "silver of the fire." A phrase often joined to *ša du-a-zu ša-bu* is *ni-iz-ha-zu si-a*, "whose brightness is polished (?)." In No. 113417, 7–8, occurs the slightly different phrase *ni-iz-ha-zu ni-iz-ha-at ni-iz-ha-tim*, "whose

brightness is a superlative brightness." Once silver is called *ga-nu-tim*, cf. Akk. *ginnu*.

Gold (written *guškin* or *azag-ki*), which must have been rare, is distinguished by the adjective *ba-ša-lim* (No. 113530, 1), "boiled."

Copper (*eru*) is often called *ma-zi-um* (No. 113341, 19), which may mean "melted," and correspond to *zarubam* of silver and *bašalim* of gold; the opposite is designated *si-kam* (No. 113470, 6) "dross." In No. 113287, 4 it is called *ša-me-tum*.

Lead (*anaku*, written *AN . NA*, sometimes with phonetic complement *-ak*) is most often qualified by the general adjective *ga-tim*.

A metal called *zi-ba-ru* (No. 113492, 10), *zi-ba-ra-tim* (No. 113636, 2) = Akk. *siparru*, was probably very rare.

The other staple commodity, clothes and cloth stuffs, supplies an equally large vocabulary. The words applied to garments were :—

kutanu = Akk. *kutinnu*; also spelt *ku-da-na-an* (No. 113499, 18).
kuzitum = Akk. *kusitum*.
abarniu = Akk. *epartu*; cf. Syr. ܐܦܪ .
burasia (No. 113653, 2); cf. Akk. *parsigu*, Syr. ܦܪܣܝܓ .
lubušu (?) = *lu-bu-si* (No. 113445, 12), Akk. *lubušu*.
ragatum = Akk. *rakkatum*. Spelt *ri-ig-gum* in No. 113469, 4.
ebašatum (No. 113371, 15) = Akk. *abšu*; cf. Syr. ܐܒܫ .
šurutum (fem., Nos. 113260, 10; 113614, 3. Also *šu-ra-am*, No. 113493, 1, and *šu-ra-an*, No. 113499, 19) = Akk. *šuru*, V R. 14, 37.
zubadu (No. 113446, 8) = Akk. *ṣubatu*.
ḫitu (No. 113459, 6) = Akk. *ḫatû*, V R. 15, 29; cf. Syr. ܚܛܐ .
sitru, *sitaru* (No. 113355, 6); *si-ta-ru*, *bu-ri-ta-an* (No. 113417, 25); cf. Syr. ܣܝܬܪܐ, and Heb. בֶּרֶד, "checquered covers."
namašuhu (No. 113608, 5 and No. 113477, *passim*).
mardâtam u ahiuitam (No. 113319, 7); cf. Syr. ܡܪܕܬܐ ܐܚܝܘܬܐ .
ša ma-ma (No. 113598, 10, 16), possibly "garments which are stained."
talhatiatum (No. 113417, 3), "torn"; cf. Syr. ܬܠܚ .
rikzu (No. 113417, 6) = Akk. *riksu*.
nibišu (No. 113469, 1 and No. 113508, 3) = Akk. *napašu*.
zalamu = Akk. *ṣalmâtum*, "dark wool."
mazritu (No. 113651, 9) = Akk. *mazrâtum*, V R. 14, 12.

The rare mention of corn (*se'u*, cf. Nos. 113476a and 113619, 9) is remarkable. Some documents refer to dough or meal, *ar-ša-tim* (Nos. 113523, 8, 113509, 4, 113477, 4, and 113598, 17); Heb. עָרִיס, Syr. ܥܪܝܣ, Arab. هَرِيسَة. It is fair to infer that the community was not an agricultural one. The measures used for corn were the "sack" (*na-ru-uk*, No. 113576a, 5; *na-ru-ki-im*, No. 113651, 7; *na-ru-ga*, No. 113608, 9; *na-ru-ḳum*, No. 113417, 27; *na-ru-ga-tum*, No. 113446, 1) and the *ḳa* (*ga*, No. 113619, 9 *et freq.*, *ḳa*, Nos. 113598, 23; 113611, 2).

The following names of professional men and officials occur in different documents.

GARUM. That the *garum* is a local town official is clear from the fact that the *garum* in the abstracts of legal cases is often distinguished by the name of the town

to which he belongs, e.g., *ga-ru-um Ga-ni-eš*, *ga-ru-um Bu-ru-uš-Ḫa-tim* (Nos. 113506, 10; 113321, 25). He was apparently in charge of the *bit garim*, referred to constantly as a kind of store-house (*e.g.*, No. 113425, 5), which had a standard weight (No. 113529, 19–20), and this interprets the following passage :—

1 *me-at* 30 *ma-na eri*	130 minas of copper
ša-me-tum ha-am-ša-at	———, in the 5-day
bit ga-ri-im ga-ti	that the "bit garim" was under.
BA (?)-*ša-A-šur al-ki*	the charge of BA (?)-sha-Ashur,
(No. 113287, 3–6).	I took.

This clearly implies that the person after whom the five-day week was named was the *garu*. That there were frequently, if not always, two *garu* is shown by the two names appearing after the weeks, and explains perhaps the difficult expression *ga-ru-um za-hi-ir GAL*, also written *TUR . GAL* in the legal abstracts as "the *garu*, the subordinate official." The *garu* engaged in business and fixed the rate of interest. The expression *ša ga-ti*, often inserted before the personal name, is explained by such passages as :—

iš-du ha-muš-tim	From the week of Gasim,
ša Ga-si-im ša ga-ti Ennanim	which is in the hand of Ennanim.
(No. 113259, 32–33).	

That is, the legal authority belongs to Ennanu, for whom Gasim is deputising. The power of deputising seems to have extended to the eponymy to judge by the expression *li-mu-um ša ga-ti A-ku-tim* (No. 113259, 34). It should be observed that the *garu* appears in Assyrian documents of the Sargonid period (*see* Johns, *A.D.D.*, No. 428).

Tamkar. The function of the *tamkar*, as represented in these documents, is essentially that of a middle-man or broker (Arab. دلّال). In the loans this is especially clear ; a *tamkar* loans money (No, 113275, 18, 28), holds tablets (No. 113275, 36, 37), and is to advance money without interest to a creditor (No. 113275, 11–12). In another document it is stipulated that a defaulting debtor shall enter the *bit tam-kar*, shall go to the *bi-it ga-tim* (No. 113428, 11–13). It is tolerably clear that the *zuharu*, or travelling trader, and the *tamkar* were distinct, the latter being engaged in a primitive banking business.

Rabizu, who declares himself to be of the city, *i.e.*, of Ashur (No. 11321, 11), corresponds to the *rabiṣu* of the Tall al-Amârnah letters.

Method of Dating. The only documents on which dates are regularly to be found are those classed as "Loans." Months or eponymies are mentioned elsewhere, but not in the regular formula. This is, "week of X (or X and Y), month of —, eponymy of X." The week is a five-day period, and is named after the persons holding office as *garum*. The *garum* was a town official, so that possibly each town named the weeks differently. The two names, which often appear after the week, make it probable that there were two *garum*. Whether the eponym was the same official as would be named at Ashur is uncertain ; the fact that the eponyms named occur on other documents renders it probable that they were local officials. Sometimes vague formulae are used in place of the precise definition of a period. Thus a loan is to be repaid "at harvest" (*a-na ha-ar-bi*, No. 113576a, 13), "at the second threshing" (*a-na ša-ni ma-az*, No. 113531, 7). It is noteworthy that

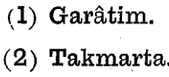
where a number of months is given by a figure, *ITU. GAM* is always written; where an ordinal number is written syllabically, *ITU. GAM* is omitted. Thus :—

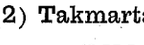
a-na 7 ITU. GAM,	in the seventh month,
but *i-na e-ra-be-u* (No. 113528, 13, 9).	in the fourth (sc. month).

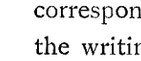
So also :—

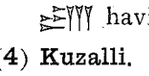
a-na ša-a-na (No. 113353, 9).	in the second (sc. month).

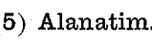
NAMES OF MONTHS. Eight of the names of months taken from these documents correspond to names given in the list of old Assyrian months reconstructed by MM. Ehelolf and Landsberger from unpublished material.[1] The numbers prefixed to the months here given show the order in this list :—

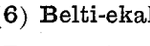
(1) **Garâtim.**  , No. 113280, 8, the month of gourds (?).

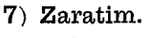
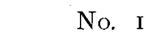
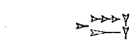
(2) **Takmarta.**  , No. 113275, 30.

(MM. Ehelolf and Landsberger read *tan-mar-te*. The reading of the tablet No. 113275, 30 is, however, clear, and the name, "completion," suits a month which corresponds to the twelfth in the Babylonian calendar. It is also probable that in the writing  , No. 113528, 18 there is a scribal error, having been omitted after : would then represent).

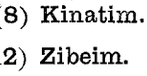
(4) **Kuzalli.**  , Nos. 113275, 7; 113259, 42; 113280, 41. (omitted by haplography.)

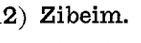
(5) **Alanatim.**  , Nos. 113259, 34; 113280, 19; 113496, 17; 113520, 12; 113574a, 7, the month of אלון, trees.

(6) **Belti-ekallim.**  , No. 113259, 8.

(7) **Zaratim.**  , Nos. 113259, 23; 113280, 31.  , No. 113373, 20 (*i.e.*, the month of sowing, corresponding to Babylonian ).

(8) **Kinatim.** , No. 113341, 22.

(12) **Zibeim.**  , No. 113554, 18–19 = 113482, 12–13.

Tinatim.  , Nos. 113259, 56; 113416, 5 (where *ša* is inserted before *ti*, the month of figs).

LOANS. The loan tablets are drawn up according to a precise formula corresponding to that in use in Assyria in the Sargonid period, B.C. 700–630. That the loan is not always a cash transaction, but sometimes a credit on goods bought, is shown by No. 113280, 4–7.

8 *ma-na* 19⅔ *šekli*	8 minas 19⅔ shekels of refined
za-ru-ba-am si-im lubušti(ti)	silver, the price of clothing
ša illat(at)	belonging to the family
I-ku-bi-a i-zi-ir ga-ri-im	of Ikubia, to the garum
(*ilu*) *En-lil-ba-ni i-šu.*	Enlil-bani lends.

The date for repayment of a loan is given with precision, and the periods mentioned show a great variety. In cases where lengthy periods are allowed it is obvious that a caravan journey is contemplated, and that the money is an advance for trading purposes (*see* Nos. 113259, 25–27 and 113571). The interest charged varies considerably, 25% per annum being normal; the rate of 10% per month seems to be intended as prohibitory, thus securing repayment on the stated date (*see*

[1] *Z.D.M.G.*, Band 74, Heft 1.

Nos. 113531, 9; 113571, 20). Apart from the interest, two agreements specially lay it down that the debtor "shall return $1\frac{1}{6}$ shekels as increase on a mina of the *bit garim* (or *bit-ga*)" (No. 113259, 19–20, 9–10, *a-zi-ir ma-na-im ša bit ga-ri-im* $1\frac{1}{6}$ *šeklu-ta u-ta-ru-ma*). This may probably be explained as ensuring a recognition of standard weights. Another formula used in these documents appears in two forms :—

(*a*) *kasbu i-na ga-ki-di-šu u bi-ti-šu ra-ki-iz* (No. 113513, 11–12; cf. No. 113353, 5–7), the money is a bond on his head and house.

(*b*) *kasbu i ga-ga-ad ḳa-me-šu-nu u ki-ni-šu-nu ra-ki-iz* (No. 113353, 14–16; cf. Nos. 113380, 10–11; 113574a, 10; 113576a, 19–21), the money is a bond on the head of their oaths and their faith, *i.e.*, the bond is legally attested and sworn by the debtors.

That both these formulae imply the right of the creditor to make claims on the person of the debtor and on his goods is made clear by the wording of No. 113428, 11–13, where, in default of repayment when due, the debtor "shall enter the broker's house, he shall go to the *bit gatim*" (*e-ra-ab-ma bit tam-kar a-na bi-it ga-tim a-la-ki šu-um*), that is, he is to discharge his debt by forced labour for the broker in the bank (or warehouse, *see* Delitzsch, *H.W.B.*, 599a). The tablets of this class, which were called *dub-be-e ha-ru-mu-tim* (No. 113280, 47–48), "sworn tablets," were apparently used as tallies, the presentation of which secured a credit when presented to the broker, a credit on which the broker was not to charge interest. This appears from a comparison of the two following passages :—

wa-bi-el dub-bi-im šu-ut tam-kar me-ih-ru-um ša dub-be-e ha-ru-mu-tim tak-lam e-ti-ik (No. 113275, 36–37), the broker has taken that tablet. The receipt of the sworn tablets guarantees a credit.

kasbu u lu-ku-tum a-šu-me A-šur-ma-lik tak-lam e-ti-ik tam-kar u-la i-ki-ab (No. 113275, 11–12), the principal and interest guarantee a credit on Ashur-malik's account. The broker shall verily advance without interest.

The short text, No. 113508, in which three persons seal one shekel of lead, probably implies a loan for which the borrowers sealed a document, and is classed with these documents, as are certain texts which relate to dealings about loans.

Catalogue of Loan Tablets. Plates 1–13.

No.		Plate.
113275.	List of three loans. (1) Nab-Zuin owes Ashur-malik 27 minas of silver: the sum to be repaid in 50 days or bear interest at $1\frac{1}{2}$ shekels per mina per month. (2) Eresh-Zuin owes the broker $\frac{5}{6}$ mina of silver: to be repaid in 20 days or bear interest. (3) Gimil-Ashur owes the broker 1 mina of silver: to be repaid in 110 days or bear interest	1
113508.	1 shekel of lead deposited in the "bit nibsim"; three persons have sealed ...	1
113259.	List of eight debts due to Enlil-bani. (1) 42 minas of silver from Aḫ-salim and Ashur-taklaku: to be repaid in 230 days or bear interest at 1 shekel per mina per month: capital sum to be repaid at the rate of $1\frac{1}{6}$ shekels increase per mina. (2) 40 minas of silver to be repaid in 175 days: same terms as before. (3) $6\frac{1}{2}$ minas from Dada-a; he is to go to Ganish for five months and then repay the capital sum or pay interest at $1\frac{1}{2}$ shekels per month per mina. (4) 3 minas of silver from Gimil-Zuin: interest to accrue at 1 shekel per mina	

NO.		PLATE.
	per month. (5) 1 mina of silver from Nab-Zuin: to be repaid in 55 days or bear interest at 1½ shekels. (6) 6 minas of silver from Nur-Kili: to be repaid in the fourth month or bear interest at 1½ shekels. (7) 1½ minas of silver from Ashur-taklaku: to be repaid in 75 days or bear interest at 1½ shekels per mina. (8) ½ mina of silver from Lashbe'u: to be repaid in 30 days or bear interest at ⅔ shekel 15 grains	2, 3
113280.	List of four loans. (1) The garum owes Enlil-bani 8 minas 19⅔ shekels: to be repaid in thirty days or bear interest at ⅔ shekel 15 grains per mina per month. (2) Ashur-malik paid the garum 3⅔ minas refined silver as interest (?) on 12 minas. He shall pay interest from a certain date at 2 shekels per mina per month. (3) The garum owes Enlil-bani 2 minas 13 shekels of silver: to be repaid in 3 months or bear interest at ⅔ shekel 15 grains per month. Ina-a Enum-Ashur and Ashur-taklaku take the money as representing the governor. (4) Ashur-ṭabu owes Ashur-malik 4 minas of silver: to be repaid in 75 days or bear interest at 1½ shekels per mina per month	4
113496.	Ilu-mutabil owes Bushu-kin 15 minas of silver: to be repaid in 250 days or bear interest at 1½ shekels per mina per month...	5
113416.	BA (?)-sha-Ishtar owes Gimil-Adad 2 minas 4 shekels of silver: to be paid in the second month from date or bear interest at 1½ shekels per mina per month, the capital sum to be paid in Ganish	5
113428.	Ishtar-bali-el owes Idin-Ishtar (1⅓) minas 4 shekels of silver: to be repaid in 65 days or he shall appear at the broker's	6
113531.	Akutum owes Idin-Ishtar 15 shekels of silver: to be repaid at the second threshing or bear interest at 10% per month	6
113513.	Dalash owes Shulie 2 minas of silver: from date he shall pay 3 shekels per month per mina interest	6
113353.	Agali-uma-ilu owes Gawa-a 3 minas less 9 shekels of silver: to be paid in the second month or bear interest at 3 shekels per mina per month...	7
113470.	Nimar-Ishtar owes Buzazu 12 talents of copper dross: to be repaid in the second month or bear interest at 1½ minas per month on the principal. "I have deposited the tablet at Elmeti's"	7
113512.	Sharabunu-a and Beru-a owe Kikar-sha-ilu ½ mina of silver: to be repaid in 1 month or bear 6½ shekels per month interest	8
113520.	The lady Shadi-a owes Bushu-kin 12 shekels of silver: to be repaid in 60 days or interest to be paid...	8
113516.	Adad-rabu the scribe owes Aḫu-wakar 17 shekels of silver: interest to be paid in accordance with the decision of the *garu*	8
113528.	Imliga-a owes the lady Madawada 1⅔ minas 6 shekels of silver: he is to send ½ mina in the fourth month, and he is to pay 1 mina 16 shekels in the seventh month or pay interest according to the decision of the *garu*	9
113380.	For 50 minas of silver which Ennam-Ashur has lent to Mazi-a and Zuea, they have sworn their tablets. No claim is to be made by Enum-Ashur	9
113571.	Statement made by Alaḫum with reference to his debt of 13⅔ shekels of silver to Idin-Ishtar. If the money is expended, he will return the capital sum in Ganish or the city; under other conditions, the interest is to be 10% per month. He will inform him of the name of the city in which he will pay the capital and interest	10
113576a.	Envelope. Waklie and Gabzi-a, his wife, owe Ena-ashru 15 shekels of silver and three sacks of corn, to be repaid at harvest: they are to pay a talent and he shall have a claim on the corn. Five seal impressions of 2 seals	10–11
113574a.	Envelope of contract tablet relating to a loan by Enlil-bani to Ilu-malak and Wawala. Six seal impressions of 3 seals	11
113436.	Certificate that Man-Zuin is in possession of two tablets, one a payment of a debt of 3 minas of gold, the other relating to a debt of ½ mina owed by Kuzi-ai	12

NO.		PLATE.
113545.	Ashur-nishu has paid Amur-Ashur ½ mina ⅙ shekel on Alaḫum's account. Amur-Ashur shall "clear" Ashur-nishu if Alaḫum makes any claim	12
113505.	Document concerning a debt of Ikunum to Amur-ilu	13
113535.	(Possibly a continuation of another tablet: contains details of a deal in direct speech)...	13

DEPOSITS. Classed under this head will be found two sets of documents, the first set, Plates 14–17, being distinguished by the use of the word *bakadu* (Akk. *paḳadu*); the second, Plates 18–20, by *ezebu*. The difference appears to be that in the first set a specified individual is entrusted with money to be paid by him to certain people, while in the second set we have notes of goods left in stores and so forth, to be called for by the people named. Both classes obviously relate to a deposit system entailed by caravan traffic, and as they are generally in the first person, they are possibly agent's reports. Thus, in No. 113499, Idin-Zuin appears to be acting for Bushu-kin and Ennam-Ashur for BA(?)-sha-Ishtar. That the documents are for use in possible disputes is shown by the fact that they are generally witnessed.

CATALOGUE OF THE DEPOSIT TABLETS. PLATES 14–20.

NO.		PLATE.
113420.	Deposits of five sums of silver, or silver and gold, by different persons	14
113652.	Deposit of 30 minas of silver with Shume-abia and Ibil-Zuin. Witnessed ...	14
113608.	Payment of a quantity of clothes, etc., for sealed copper. The whole amount is deposited	15
113469.	Garments and sums deposited with Idin-Zuin for different people. Witnessed ...	15
113624.	Deposit of 1⅔ minas of silver stamped with Lulu's seal with Bushu-kin. Witnessed	15
113530.	Deposit of 2 minas of gold, 13 minas of silver with Kuzim and Abu-shalim; they are to take the money to the brokers' entrance (?)	16
113417.	Wool, garments, and sums of various value deposited with Dan-Ashur	16
113373.	40 minas of silver taken to Ummeani-a and Sha-kima-iati; together with 10 minas of silver to Zahaha-a, Zuea and Buzazu on their loan to Belanu and Adad-damḳu. A sum of copper and silver and an ass to be returned in the city (of Ashur). The whole deposited with Ashur-bani. Witnessed	17
113499.	Idin-Zuin pays interest on a sum of copper: Ennam-Ashur deposits lead and clothes with Idin-Zuin	17
113599.	Sums received from various people. 22 minas left	18
113446.	Various clothes left by Anani for Ishtar-ilushu. Witnessed	18
113566.	Statement of the disposal of certain sums of copper stored in Burush-Ḫatim among Kusallim, Idin-Ishtar, and Ashur-ṭabu. Clothes and a sum of silver left by Ashur-ṭabu for Idin-Ishtar	19
113498.	Sums of money and clothes left have been given to the official at the *bit garim*...	19
113326.	Account of money transactions involving a debt by Bushu-kin. Clothes, etc., left by Bushu-kin	20
113653.	Garments left for Absienu and Ennum-Ashur. Witnessed	20

DISPOSAL OF SUMS OF MONEY. The group of ten tablets which all commence with the formula *Ina x Mana*, or *Ina x Lubuštu*, sometimes followed by *libba* (see Nos. 113310, 10; 113477, 7; 113360, 4; 113628, 4) are generally in the first

person, and may also be regarded as agent's notes or reports. The documents in general give an account of the disposal of money or clothes. In two cases (Nos. 113515, 113310) the texts close with a deposit formula, and the connection is further shown by No. 113425, where the sum of copper disposed of was stored by Shume-kusallim and Idin-Ishtar. In No. 113360 4 minas are taken on a debt of 9 minas 11 shekels; this is probably to be interpreted as an advance in repayment of a loan. In the same document payments are made to three men for acting as witnesses, *a-na u-di-tim ša a-me-tim* (No. 113360, 19).

CATALOGUE OF TABLETS CONCERNING THE DISPOSAL OF SUMS OF MONEY.

NO.		PLATE.
113636.	$\frac{1}{3}$ mina 6 shekels taken out of $1\frac{2}{3}$ minas of *siparru*: the rest is in the possession of the copper-smith	21
113628.	Out of 23 minas of silver and 1 mina of gold, 4 minas (belong to) Ikribu-sha-Ashir	21
113601.	Of 27 minas of boiled metal which they acquired in a legal case, BA (?)-sha-A is giving $4\frac{2}{3}$ minas, and I have paid 22 minas	21
113515.	Orders for various persons to take sums out of 23 minas 7 shekels stored in the palace. A sum left in the palace. Another sum belongs to Zuzu	21
113360.	Four minas are taken on a debt of 9 minas 11 shekels owed by Dudu to Gimil-Ishtar: $\frac{1}{3}$ mina is given to Kushatu (?), the remaining $3\frac{2}{3}$ minas to Idin-abeim to take to his father Gimil-Ishtar. $1\frac{1}{2}$ minas are given to Idin-abeim, and to Sha-kima-iati, Gimil-Ishtar and Abu-shalim "for affirmation of oaths"...	22
113425.	Disposal of a sum of copper stored by Shume-kusallim and Idin-Ishtar in Burush-Ḫatim...	22
113477.	Account of total of two sums of silver and its disposal. A record of other sums, the value of goods received, with instructions to send sums in payment ...	23
113348.	Out of a sum of 10 minas of silver belonging to Ashur-re'u and Ashur-bel-malkim, which has come from Ashur, Ashur-re'u shall take 6 minas, Ashur-bel-malkim 4 minas. A tablet about a certain transaction has disappeared. They witnessed their agreements for the remaining sums at the gate. Ashur-bel-malkim is to collect 45 minas sealed by Atilat and Ashur-bani	24
113449.	Disposal of numbers of garments, etc.	24
113310.	304 garments brought by different persons. An enumeration of the batches sent to the palace and the mines, and detail of a deposit	25

PAYMENTS, RECEIPTS AND COMMERCIAL NOTES. The majority of the documents classed under this head are clearly notes of a daily cash account, and may be agent's accounts or banker's entries. The latter view would best suit such a document as No. 113396, a list of sums belonging to various people, and is favoured by the advances made "on account of" people in No. 113598. The casual nature of other documents make them difficult to class, as the particular circumstances are not clear. Perhaps No. 113528 is to be read as an order for Ḳatki-ilu and Buzu to send silver ornaments or jewellery. Such a document as No. 113633, which specifies a number of sums "in his possession" must have related to some other document. Some of the documents are semi-legal in character, *e.g.*, No. 113538, which provides for the settlement of a debt incurred on a purchase. The only documents dated are No. 113629, "in my eponymy," *i-na li-me-ni*, and No. 113542, no month or week being given.

Catalogue of Tablets Recording Payments, Receipts, and Commercial Notes. Plates 26–44.

NO.		PLATE.
113635.	List of persons who owe 100	26
113540.	Statement of payments of lead made by A-ninaa and the scribe	26
113619.	Payments of silver and statement of debt	26
113547.	Instructions to take certain moneys from Ena-Zuin and give them to Ashur-malik, and a promise to repay 20 grains	27
113611.	Sums of money with notes of the purpose for which they were spent	27
113614.	Record of barter between Ashur-re'u and Ashur-bel-malkim	27
113455.	Legal decision regarding a payment for 25 tunics	28
113646.	Money invested by Ashur-malik, Gimil-Ishtar and the scribe for thirds in a business deal	28
113629.	Garments put into the *bit garim*	28
113644.	Payments made for the purpose of a journey, and for a third part of some cloth...	28
113319.	Record of payments made to agents, and for articles purchased	29
113598.	Payments made on account of different persons for clothes, asses' fodder, etc. ...	30
113538.	Orders with regard to the settlement of a loan	30
113525.	Katki-ilu and Buzu are to send 6½ minas 1 shekel, in silver, ornaments or jewellery from Burush-Ḫatim	31
113633.	Amounts of silver and copper belonging to different persons "in his possession"	31
113651.	Payments of silver for goods, on Ashur-malik's account, and payments of lead to Ashur-taklaku and Gimil-belim	31
113542.	Record of the disposal of the scribe's money. Dated	32
113527.	Receipts of lead and clothes and dispatch of silver	32
113371.	Payments made to different people and clothes received	32
113472.	Record of payments and receipts on a business transaction with Mar-ibnini. The price of 1 garment received from Manu-a	33
113523.	List of sums of silver, the price of various goods in possession of the "master" (*ta-ar-ma-na*), and an order to send sums from different people to "the city"...	33
113347.	Notes of sums received in payment for different articles	34
113396.	List of sums of money, with notes of persons by whom they were paid	34
113550.	List of moneys received, with details concerning different transactions	35
113534.	Sums received as the price of clothes and lead, from various persons, which Manim-balim-Ashur lent Ashur-malik for purposes of trade	36
113617.	The scribe is sending a sum of silver and tablets to the son of Anani, and has given it to Takie in the presence of Ahu-wakar	36
113620.	Ashir-malik has taken away 1 mina of silver belonging to Shuhubur. Witnessed	36
113647.	Account of the expenditure of sums brought by different people, and a sum which is lacking (?)	36
113565.	A witnessed certificate that Ela has brought certain sums to different persons, and has delivered a sum in the city...	37
113532.	Sums paid by the scribe, a sum taken by the copper-smith and clothes given ...	37
113522.	Note concerning a transaction with lead: the total sum has been sent to Ashir-bashti, the slave of Kuluma-a	38
113645.	Account of sums borrowed from different sources	38
113509.	Numbers of sacks of meal brought by different families and persons	38
113447.	List of clothes and amounts of money	39
113445.	Record of a transaction in reference to 34 garments	39

NO.		PLATE.
113592.	List of garments	40
113526.	A legal document ordering Idin-Ashur to pay a sum of silver and its interest if he does not produce Uzur-sha-Ashur as a witness	40
113638.	A number of skins brought and a number missing	40
113493.	Clothes Uzua brought, clothes I gave to Uzua, and a part payment of the price: other garments given and despatched	41
113427.	List of proper names and titles	41
113375.	Record of the cutting down of certain trees and vegetables, and of certain payments connected therewith	42
113597.	A similar document	42
113287.	Portion of a letter containing an agent's report	43
113381.	Letter containing an account of an agent's procedure in Burush-Ḫatim and Burush-Ḫana	44

Abstracts of Cases. These are drawn up after a regular model. The preamble states that "X and Y brought a case," *iz-bu-du ni-a-din-ma*, No. 113341, 2; or "X brought a case against Y," *X a-na Y iz-ba-at ni-a-din-ma*, No. 113506, 3; or that "X questioned Y," *Zu-ba Me-ir u I-li-a iš-u-lu-u*, No. 113492, 2. The plea of X follows in direct speech. In most cases this is followed by the answer of Y. In conclusion, generally a judgment is entered "according to this evidence," the constitution of the court being named. A typical instance is the conclusion of No. 113506.

(9) *a-na a-we-tim a-ni-a-tim*	According to this evidence
ga-ru-um Ga-ni-iš TUR.GAL	the garu of Ganish, the subordinate official (?)
i-di-in ni-a-din-ma	judged the case.
pan [illegible]*-ša-Ašur*	It was judged before
si-bu di-ni ni-di-in	? -sha-Ashur, the elder
(witnesses).	of the court.

In one case the substitute for this conclusion is a note that the verdict was *non licet*, without specifying the court:—

pan a-ni-e-ma	Before these
ki-bit ni-a-din	the case was pleaded.
la du-na-ah ni-a-din	The elders did not pronounce on
si-bu-tum (113492, 16–19).	the case.

It is noteworthy that in this case no answer of the defendant is recorded, so that the prosecutor had not established his case; we have here an instance of the *la denu* of later Babylonian law. None of these documents bear seal impressions, but it is to be presumed that such were on their cases, since in two instances it is stated that "X impresses the seal," *tab-ba-i*, Nos. 113341, 38; 113554, 4.

CATALOGUE OF TABLETS CONTAINING ABSTRACTS OF LEGAL CASES. PLATES 45–50.

NO.		PLATE.
113506.	Anina brought a case against Ḫanu and gave evidence	45
113261.	Ibni-Adad brought a case against Gimil-belim and two others, stating in evidence that his father settled the debt owed to their father by a payment to the *tamkar*, but did not receive his tablets. These were promised to Kardum-Adad, Ibni-Adad's brother, but a mud duplicate, *hu-ur si-a-nam*, of Kardum-Adad's seal was left in their house, and Ibni-Adad was not aware of the trick, *dur-me-tim*. In defence, Gimil-belim and the others stated that their father left them the tablet, and they accordingly brought a case against Ibni-Adad. Did Ibni-Adad's father pay the account due on this tablet? or did his father leave the tablets deposited while alive? The plea is fictitious, and Gimil-belim and the others are keepers of their oaths. If the case is not proved, Ibni-Adad shall not pay a shekel of the disputed amount. It is clear that the plea is fictitious	45
113554 and 113482.	Duplicate reports of a case brought by Anaku-ilu against Ishtar-dulizu, in which the prosecutor declares the defendant is in possession of the price of the slave-girl of the *tamkar*, and the defendant admits this	46, 47
113492.	Meir and Ilia bring an application against Zuba on the plea that his division of their father's house has not been a fair division among them, that is, the mother and the brothers. Much silver, and silver jewellery and bronze in their father's house has disappeared. "Thou shalt not enter our father's house." The elders did not return a verdict	47
113341.	Shuma-libi-Ashur and Adad-ikbi have brought their mutual agreement to an end, and state their dealings in each other's money. The decision of the court is that Adad-ikbi is to produce his tablet of evidence for a deal in $7\frac{1}{2}$ talents $2\frac{2}{3}$ minas of copper, or owe Shuma-libi-Ashur $2\frac{1}{2}$ talents $5\frac{2}{3}$ minas	48
113321.	The *rabizu* of "the city" brings a case against Enam-Ashur relating to a sum of 40 minas Zuea had given him. Ennam-Ashur replies that yesterday Ikube-a and to-day the *rabizu* have brought cases against him on Zuea's account, and that he complained to the *rabizu* and his master that he is not Bushukin's property (Zuea was Bushukin's son), and told him to bring the case before the *garu*	49
113355.	Ashir-bel-awetim brought a case against Shukubum on the ground that he had given him 6 covers, value $\frac{1}{3}$ mina of silver, that they are destroyed, and that it is Shukubum's account. Shukubum agrees to give tunics and lead in payment	50

INDEX.

I.—PERSONAL NAMES.

s. = son. f. = father.

A-aḫsi, 113477, 21.
A-ahshu, 113532, 17.
Ai-ahshunu, 113347, 12.
A-aklia, 113633, 10.
A-alḫi, 113496, 19.
Abe-a, *s.* of Gimil-Dagan, 113416, 15; *f.* of Ennanu, 113526, 12; *f.* of BA (?)-sha-Ashir, 113571, 27.
Absieni (?), 113653, 16.
Abum-ilu, 113531, 6.
Abu-shalim, 113360, 18; 113261, 43; 113530, 5.
Abum-shalim, 113310, 30.
ᵈAdad-bani, *s.* of Budatim, 113550, 32; 113280, 44.
ᵈAdad-belaḫ, 113516, 15.
ᵈAdad-damḳu, 113373, 15.
ᵈAdad-duru, 113538, 4.
ᵈAdad-iḳbi, 113341, 1.
ᵈAdad-rabu, 113496, 20; 113319, 32; 113516, 3.
ᵈAdad-re'u, 113310, 18.
ᵈAdad-taklaku, *f.* of Ashur-malik, 113653, 13.
Addu-aḫsi (?), 113445, 8.
Adin-Ashur, 113598, 12.
Adu, 113287, 2; 113477, 21; 113381, 2.
Aġali-uma-ilu, 113353, 13.
Aḫa-a, 113592, 19; **Ahaha-a,** 113373, 11.
Aḫim, 113469, 7; 113644, 5; **Aḫme,** *f.* of Enna-Zuin, 113275, 31 (*in Sumer.* = *pašišu*).
Aḫ-shalim, *s.* of Buzuta-a, 113259, 2; 113381, 4.
Aḫu-waḳar, *s.* of Zurzuni, 11617, 5; *s.* of Gimil-Ishtar, 113280, 3; 113516, 4.
Aḫu-ḳar, 113355, 24; 113341, 35.
Aki-ai, 113433, 22; *f.* of Idin-Ashir, 113572, 5.
Aki-di'e, 113449, 3.
A-kinum, 113506, 7; 113375, 17.
Akutum, 113259, 9; 113531, 3; 113574*a*, 8.
Alabu, 113571, 2.
Alahinu, 113523, 20.
Alahum, *f.* of Ashur-taklaku, 113259, 3; *f.* of Ḳurub-Ishtar, 113259, 50; *f.* of Baldubu, 113446, 22; 113550, 13; 113516, 13; 113525, 2; 113347, 25; *f.* of Ashur-malik, 113420, 14; 113597, 2; 113447, *passim*, 113493, 23.
Alu-wazi, 113576*a*, 1.
Amlaha-a, 113565, 11.
Amura-a, 113280, 19.
Amur-Ashur, *s.* of Ilu-re'u, 113545, 4; *s.* of Zugani-a, 113498, 16; *s.* of Amur-ilu, 113515, 7; 113493, 25; 113437, 3; 113287, 11; spelt Amur Anshur, *s.* of Zaliti, 113619, 7.
Amur-bani, 113633, 4; **ᵈMAR-TU-bani,** *s.* of Manum-balim-Ashur, 113360, 21; Amuru-bani, *f.* of Nazi, 113275,14; Amur-bani, 113633, 4.
Amur-ilu, *f.* of Amur-Ashur, 113515, 7; *f.* of Amur-Ishtar, 113505, 18; 113301, 2; 113455, 4; 113446, 7; 113381, 1.
Amur-Ishtar, *f.* of Atata, 113280, 38; *s.* of Shalim-Ashur, 113326, 18; 113287, 11; *s.* of Amur-ilu, 113505, 18; 113515, 13.
Amur-ᵈShamash, 113516, 7; 113505, 2.
Anaku-ilu, 113554, 4.
Anani, 113624, 7; 113446, 16; 113310, 5; 113517, 3.
Ana-ša-Ashir, 113396, 8.
Anina-a, 113506, 1; 113540, 12.
Aninu, *f.* of Enam-Ashir, 113321, 2; 113380, 5; 113417, 18, 20.
Anizala, 113261, 2.
Arnuman (or Arnuma-ilu), 113523, 18.
Ashur-bani, 113633, 8; 113348, 26; 113493, 15; 113373, 23.
Ashur-banishu, 113371, 2.
Ashur-bashti, 113522, 15.
Ashur-bel-awetim, *f.* of Belum-bani, 113470, 2; 113355, 1.
Ashur-bel-malkim, 113348, 4; 113614, 6.
Ashir-damḳu, 113341, 10.
Ashur-dan, 113598, 4; *s.* of Ikube-a, 113417, 21; *f.* of Idin-abeim, 113455, 16.
Ashur-emuḳi, 113508, 5.
Ashur-enam, 113261, 45.
Ashir-ġasid, 113542, 3.
Ashir-idin, *s.* of Mumulanim, 113550, 22; *s.* of Gimil-Ishtar, 113470, 21; 113426, 24; 113633, 2; 113417, 10; 113310, 5; 113447, 8.
Ashur-imeti, *f.* of Dada-a 113259, 22; *f.* of Ḳuluma-a, 113280, 26; 113436, 5; 113635, 6; *s.* of Iku-a, 113527, 11; 113542, 12; 113645, 6; 113326, 25; 113447, 4; *s.* of Gimil-Ishtar, 113469, 18.
Ashur-meti, 113469, 7; Ashur-ni-meti, 113477, 28.

Ashur-ishtigal, *s.* of Ashur-re'u, 113608, 15.
Ashur-iti, *s.* of Shuni, 113571, 26.
Ashur-malik, 113280, 17; 113275, 5; *s.* of Luzina, 113513, 5; 113635, 4; 113547, 5; *s.* of Uzari-a, 113455, 13; 113646, 2; 113651, 11; 113534, 15; 113620, 3; *s.* of Alahum, 113420, 13; *s.* of Ina-a, 113446, 12; (dup-sharru), 113653, 10; *s.* of Adad-taklaku, 113653, 12; 113445, 3; *s.* of Ennanim, 113506, 16.
Ashir-nada, 113275, 24; 113545, 11; 113396, 20; 113425, 11; 113449, 4; 113493, 5.
Ashir-nimri, *s.* of Idin-Zuin, 113280, 27.
Ashur-nishu, 113545, 3; 113505, 17; *f.* of Shume-abia, 113280, 2.
Ashur-rabu, *s.* of Manum-shumshu, 113620, 5.
Ashur-re'u, 113614, 5; *f.* of Ashur-ishtigal, 113608, 15; 113348, 3; 113592, 10.
Ashir-Shamshi, 113647, 5.
Ashur-ṭabu, *s.* of Ena-manim, 113280, 39; *f.* of Ili-ashrani, 113380, 1; *f.* of Enibash, 113574*a*, 13; 113396, 17; 113565, 7; *s.* of Lulu, 113446, 20; 113566, 18; 113425, 14; 113310, 18.
Ashur-taklaku, *s.* of Alahum, 113259, 3 and 113280, 25; *s.* of Burki-a, 113259, 48; *s.* of Enani-a, 113275, 25; 113651, 15; 113287, 25; 113653, 13; 113310, 20; 113592, 8; 113520, 4.
A-ti-la-at, 113348, 25.
Atata, *s.* of Amur-Ishtar, 113280, 38; 11319, 21; 113509, 9.
Awel-ili, 113565, 14.
Azi-a, 113353, 18.
Azuta-a, *s.* of Ememe, 113527, 2.

Babalim, *f.* of Gimil-Zuin, 113341, 24.
Babalanu, 113477, 33; (a nisba).
Babitu, *f.* of Menanu, 113620, 8.
Badi-a, 113515, 10.
Baga-kun, 113353, 19.
Baldubu, *s.* of Alahum, 113446, 21.
Banaga, 113516, 14; 113534, 6.
Bar-wawasha (?), 113512, 16.
BA(?)-sha-a, 113601, 5.
BA(?)-sha-Ashur, *s.* of Ilu-ḳurub, 113455, 18; *s.* of Abi-a, 113571, 27; *s.* of Ilishu-daa, 113624, 6; 113619, 10; *s.* of Ishar-kit-Ashur, 113341, 27; 113371, 4; 113287, 6.
BA(?)-sha-Ishtar, 113416, 3; 113371, 18; 113499, 10; *f.* of Enam-Ashur, 113493, 19.
BA(?)-sha-Zuin, *f.* of Nimar-Ishtar, 113470, 5; 113436, 4; 113633, 6.
Belaḫ-Ashur, *s.* of Ashur-nada, 113275, 24; 113477, 25; 113447, 21.
Belanum, 113373, 14; *s.* of Shukubum, 113574*a*, 12.
Belim-bani, *s.* of Ashur-bel-awetim, 113470, 1; 113436, 23.
Belu-bani, *s.* of Naram-Zu, 113321, 28.
Beru-a, 113512, 4.
Beru-wa, 113437, 5; *s.* of Dada, 113523, 15.
Beulatishu-el, 113550, 26.
Budatu, *f.* of 'Adad-bani, 113550, 32.
Bur-Ashur, 113653, 5.
Burki-a, 113259, 48.
Bur-Zuin, *s.* of Gimil-Mama, 113455, 19.
Bushukin, 113496, 5; 113380, 16; 113550, 5; 113520, 2; 113624, 3; 113499, 3; 113417, 13; 113326, 22; 113505, 3.
Buzazu, 113373, 12; 113470, 8; 113426, 23.
Buzuzii, 113545, 12.
Buzu-a, 113525, 6.
Buzuta-a, *f.* of Aḫ-shalim, 113259, 2; 113326, 4.

Gabazu, 113310, 29.
Gabzi-a, (a woman), 113576*a*, 4.
Galume, 113599, 4.
Ganu-a, 113550, 24.
Gar-naladi, 113347, 8.
Gasim, *s.* of Mazu-a, 113540, 15; 113259, 33; 113496, 7; 113574*a*, 5.
Gatatu, *s.* of Idin-Ishtar, 113446, 18.
Gawa-a, 113353, 4; 113635, 2.
Gazi-a, 113528, 7.
Gimil-^{d}Adad, 113416, 3.
Gimil-Ashur, *f.* of Enna-Zuin and Lashbe'u, 113259, 53; *s.* of Inaḫi-ilu, 113275, 26; 113447, 5.
Gimil-belim, 113261, 1; 113275, 3; 113651, 16; 113515, 6; *f.* of Manum-ki-Ashur, 113505, 14.
Gimil-Dagan, *f.* of Abe-a, 113416, 15.
Gimil-Enlil, 113599, 11.
Gimil-Ishḫara, *s.* of Kurara, 113506, 15.
Gimil-Ishtar, *f.* of Aḫu-waḳar, 113280, 3; *f.* of Enna-Zuin, 113280, 9; *s.* of Shugatim, 113280, 39; *s.* of Nabraga, 113505, 12; *f.* of Ashur-imeti, 113469, 19; *f.* of El-meti, 113470, 20; *f.* of Ashur-idin, 113470, 22; *f.* of Idin-Abeim, 113360, 3; 113455, 4; 113646, 5; 113527, 7; 113592, 5.
Gimil-mama, *f.* of Bur-Zuin, 113455, 20.
Gimil-^{d}Sin, 113319, 31.
Gimil-Zuin, *s.* of Ili-a, 113259, 31; *s.* of Babalim, 113341, 23; spelt Šu-zu-en, 113515, 5.

Da-ai, 113499, 24.
Dagan-malkim, 113380, 3.
Dada-a, *s.* of Ashur-imeti, 113259, 22; *s.* of Ilu-mutabel, 113428, 14; 113360, 2; *s.* of Tili-a, 11341, 11.
Da-da, 113532, 4; *f.* of Biru-wa, 113523, 16; Da-da-im, 113449, 16.
Dalashu, *f.* of Man-Ishtar, 113527, 12; 113513, 3.
Da-(mu ?)-ti, *f.* of Man-Ashir, 113417, 31.
Dan-Ashur, 113469, 22; 113526, 10.
Danume-el, 113389, 4.
Didi-a, *s.* of Enam-Ashir, 113527, 13.
Dima-a, 113470, 13.

Dudhali-a, 113347, 17.
Dudu, 113360, 20; 113310, 2; 113347, 21 (?).
Dunumna, 113512, 15.
Duram-ili, 113531, 14.

Ela, 113565, 4, etc.
Elani, *f.* of Ina-a, 113653, 4.
El-bani, *f.* of Ikunu, 113652, 11; 113505, 15.
El-butu (?), 113550, 9.
El-meti, *s.* of Gimil-Ishtar, 113470, 19.
Ememe, *f.* of Azuta-a, 113527, 3.
Ena-ashru, 113576*a*, 10.
Ena-manim, *f.* of Ashur-ṭabu, 113280, 40; *f.* of Manu-balim Ashur, 113652, 13.
Ena-Zuin, 113292, 21; 113547, 2.
Enibash, *s.* of Ashur-ṭabu, 113574*a*, 13.
Enlil-bani, 113259, *passim*; 113280, 7; 113574*a*, 4.
Ennanu, 113259, 33; 113545, 13; 113347, 11; 113437, 7; 113381, 8; *s.* of Abe-a, 113526, 11; *f.* of Idin-Zuin, 113321, 31; *f.* of Ashur-malik, 113506, 18.
Bit Ennanim, 113326, 23; spelt **E-na-nim,** 113574*a*, 6.
Enani-a, 113275, 25.
Enum-Ashur, identical with **Ennam-Ashur,** *see* 11380, 5, 8, 14; *s.* of Ḳa-at (?), 113280, 24; 113319, 35; 113436, 16; 113499, 23; *f.* of Hanunu, 113506, 14; *f.* of Ishtar-belah, 113554, 2; written En-nu-um, *s.* of Enna-Zuin, 113653, 7.
E-nam-Ashur, identical with Ennam-Ashur, *see* 113321, 2, 13; *f.* of Didi-a, 113527, 13; *s.* of Aninim, 113321, 2.
Ennam-Ashur, *s.* of Aninim, 113380, 5; *s.* of BA (?)-sha-Ishtar, 113493, 18; 113347, 2; 113287, 1; 113499, 4.
Enu-bilim, *s.* of Shulaba-ilu.
Enna-Zuin, *s.* of Iḫme, 113275, 31; 113515, 8; *s.* of Ili-alim, 113341, 19; 113259, 45; *s.* of Gimil-Ashur, 113259, 53; *s.* of Gimil-Ishtar, 113280, 9; *f.* of Ennam-Ashur, 113653-8.
Enna-Zu, 113531, 2.
E reš-Zuin, *s.* of Mania, 113275, 2.

Habi-a, 113576*a*, 3.
Haluli, 113550, 23.
Hanu, *s.* of Ikib-ilu, 113506, 2.
Hanunu, 113373, 25; 113599, 13; *s.* of Enum-Ashur, 113506, 14.
Haruhur, *s.* of Kiki-danim, 113571, 24.
Ḫarḫara-ilu, 113477, 16.
Ḫina-A, 113596, 14.
Ḫishtaḫshushar, 113477, 8.
Ḫizila-Ashur, 113520, 15.
Ḫubedam, 113528, 21.
Huluġae (?), 113449, 19.
Hurazanu, 113635, 10.
Huzarum, 113469, 11.

Ibil-Zuin, 113652, 4.
Ibni-Adad, written Ib-ni-(A)-Adad, 113261, 1; *s.* of Lakib, 113347, 28.
Idin-abum, 113528, 20; 113455, 2; spelt **Idin-abeim,** *s.* of Gimil-Ishtar, 113360, 10; *s.* of Munikim, 113428, 16; *s.* of Ashir-dan, 113455, 15; 113275, 19.
Idin-ahim, 113280, 32.
Idin-Ashur, 113428, 6; *s.* of Aḳi-ai, 113527, 4; 113599, 8; 113526, 2.
Idin-Ishtar, 113571, 3; 113550, 17; 113446, 19; 113531, 4; 113428, 4; 113566, 9; 113425, 3; *f.* of Gatatu, 113446, 19.
Idin-kubum, *s.* of Man-Ashir, 113554, 3.
Idin-Zuin, *f.* of Ashur-nimri, 113280, 27; *s.* of Ina-Zuin, 113470, 23; *s.* of Ennanu, 113321, 30; 113499, 5; 113469, 20.
Idna-ai, 113347, 3.
Idna-a (?), *s.* of Zalia, 113608, 17.
Idu-a, 113571, 19.
Ikib-ilu, 113565, 10; *f.* of Hanu, 113506, 2; 113371, 6; 113280, 43; *f.* of Ḳama-Ashur, 113565, 10.
Ikib-Shu (?)-in, 113326, 9.
Ikribe-a, 113469, 12.
Ikriba-ša-Ashir, 113417, 5; 113628, 5, 6.
Ikribe, probably identical person, 113417, 8.
Iku-a, *f.* of Ashur-imeti, 113527, 11.
Ikube-a, 113496, 22; 113280, 6; 113520, 16; 113644, 11; *f.* of Ashur-dan, 113417, 21; 113321, 14.
Ikunu, *s.* of El-bani, 113652, 10; 113469, 16; 113505, 2; 113326, 14.
Ili-a, *f.* of Gimil-Zuin, 113259, 31; 113326, 10; 113447, 21; 113554, 6; 113492, 2.
Ili-alim, 113619, 3; 113326, 20; 113341, 20.
Ili-ashrani, *s.* of Ashur-ṭabu, 113380, 1; *s.* of Danume-el, 113380, 4.
Ili-dan, 113520, 14.
Ilinim, 113310, 21.
Ilishu-daa, *f.* of BA(?)-sha-Ashur, 113624, 6.
Ilu-bani, 113534, 5; 113447, 20.
Ilu-duru, 113538, 4.
Ilu-ḳurub, 113455, 18.
Ilu-malak, *s.* of Zuin-re'u, 113574*a*, 2, 11.
Ilu-mutabel, 113486, 4; *f.* of Dada, 113428, 14.
Ilu-re'u, *f.* of Amur-Ashur, 113545, 4.
Imliġa-a, 113528, 3.
Imti-ilu, 113420, 2; 113469, 21.
Imtilim, 113310, 15.
Ina-a, *s.* of Amura-a, 113280, 9; spelt I-na-Ai, *s.* of Elani, 113653, 3; *s.* of Elani, 113280, 23; *f.* of Ashur-malik, 113446, 13; 113598, 7; 113275, 7 (?).
Ina-Zuin, *f.* of Idin-Zuin, 113470, 24; 113417, 14.
Inba-Ashur, 113528, 22.
Inahi-ilu, *f.* of Gimil-Ashur, 113275, 26.
Ir-nu-ID (?), 113592, 17.
Ishar-kit-Ashur, *s.* of BA-sha-Ashur, 113341, 38.

Ishme-Zuin, 113445, 2.
Ishtar-bali-el, *s.* of Shukubu, 113280, 1; 113428, 3.
Ishtar-belaḫ, 113598, 2; 113542, 7; *s.* of Enum-Ashur, 113554, 1.
Ishtar-dulizu, *s.* of Ili-a, 113554, 5.
Ishtar-Ilushu, 113446, 17.
Ishar-beli (a slave), 113527, 10.
Izumush, *f.* of Shalim-Ashur, 113652, 9.

Kikar-sha-ilu, 113512, 5.
Kiki-danim, 113571, 24.
Kubaram (?), 113522, 2.
Kukulanu, 113493, 16.
Kukuzi, *s.* of Ziḫri-ili, 113275, 1.
Kula-ai, 113355, 25.
Kuluma-a, *s.* of Ashur-imeti, 113280, 26; 113373, 24; 113522, 16; 113417, 17.
Kura, 113261, 43; *c.f.* Shura.
Kurara, *f.* of Gimil-Ishḫara, 13506, 15.
Kusallim, 113566, 14.
Ku-sha-(?)-tim, 113360, 6.
Kutatu, 113469, 6.
Kuzi-Ai, 113436, 14.
Kizi-A, 113596, 24.
Kuzizi-Ai, 113347, 5.
Kuzim, 113530, 4.

Ḳardum-^{d}Adad, 113261, 11.
Ḳama-Ashur, 113416, 19; 113635, 12; *s.* of Ikib-ilu, 113565, 9.
Ḳa-at (?), 113280, 24.
Ḳa-at-ki-ilu, 113525, 6.
Ḳurub-Ishtar, 113416, 18; *s.* of Alaḫum, 113259, 50; 113635, 8; 113498, 8; 113449, 2.

Lakib, 113496, 8; *s.* of Man-udue, 113275, 14; *f.* of Ibni-^{d}Adad, 113347, 29; 113645, 10.
Lakibe, *f.* of Uzu-a, 113493, 4.
Lali-a, 113493, 20.
Lalu, *f.* of Libtanu, 113280, 4; 113493, 20.
Lamazi, 113565, 15.
Lashbe'u, *s.* of Gimil-Ashur, 113259, 53.
Liba-a, 113420, 7.
Libtanu, *s.* of Lalim, 113280, 3.
Libti-Ishtar, *s.* of Dagan-malkim, 113380, 2.
Lulu, *f.* of Ashur-ṭabu, 113446, 5; 113624, 2; 113446, 20; 113425, 13.
Luzina, 113259, 5; 113513, 6; 113508, 6.

Madawada (a woman), 113528, 4.
Mana-ki-li-a-at (?), 113509, 11.
Mani-a, *f.* of Eresh-Zuin, 113275, 2; *f.* of Sharru-Zuin, 113470, 3.
Manu-a, 113472, 24.
Man-Ashir, *s.* of Da-(mu ?)-ti, 113417, 31; *f.* of Idin-kubum, 113554, 3; = Man-Ishtar, in 113482, 24.
Man-Ishtar, 113527, 12: *see* Man-Ashir, 113482, 24; 113534, 7.
Man-udue, 113280, 43; *f.* of Lakib, 113275, 15.
Man-Zuin, 113436, 7.
Manu-balim-Ashur, 113280, 31; *f.* of Amurru-bani, 113360, 22; *s.* of Enamanim, 113652, 12.
Manim-balim-Ashur, 113534, 14; 113326, 16.
Manum-ki-Ashur, *s.* of Gimil-belim, 113505, 13; *s.* of Aḫu-ḳar, 113355, 23.
Manum-shumshu, 113620, 6.
Mar-ibnini (?), 113472, 20.
Mazi-a, 113380, 7.
Mazu-a, 113540, 15.
Mazi-ilu, 113259, 24.
Me'ir, 113505, 17; 11349, 2, 1.
Menanu, *s.* of Babiti, 113620, 7.
Mi-ni-Ishtar (Ṣilli-Ishtar ?), 113371, 8.
Mi-li-Ishtar, (Ṣilli-Ishtar), 113326, 6.
Mudin-ilu, 113534, 12.
Mumulanim, *f.* of Ashir-idin, 113550, 22.
Munikim, *f.* of Ashir-idin, 113550, 22.
Muzie (Ekal Mu-zi-e), 113509, 6.

Nabraga, *f.* of Gimil-Ishtar, 113505, 12.
Nab-Zuin, 113259, 39; *s.* of Gimil-belim, 113275, 3; 113447, 9.
Nahuma, 113477, 16.
Nani-a, 113565, 6.
Naram-Zu, *f.* of Belu-bani, 113321, 29.
Nazi, *s.* of Amuru-bani, 113275, 13.
Nimar-Ishtar, *s.* of BA (?)-sha-Zuin, 113470, 5.
Nur-kili, 113259, 44.

SI-A-IM (Si-Adad ?), *f.* of Anina-A.
Simeti-ilu, 113449, 5.
Shad-Ashur, 113469, 15.
Shad-ili, 113261, 2.
Shadi-a (a woman), 113520, 2.
Shalim-Ashur, *s.* of Izumush, 113652, 8; *f.* of Amur-Ishtar, 113326, 18.
Shamash-bani, 113496, 8.
Sharabunu-a, 113512, 3.
Sharru-Zuin, *s.* of Mani-A, 113470, 2.
Shubunaḫshu, 113576*a*, 2; 113477, 10.
Shuḫatim (?), *f.* of Gimil-Ishtar, 113280, 39.
Shuḫubur, 113620, 2; 113469, 8.
Shuḫurbe-a, 113347, 24.
Shukubu, *f.* of Ishtar-bali-el, 113280, 1; *f.* of Belanim, 113574*a*, 12; 113528, 6; 113516, 6; 113508, 7; *s.* of Shuna, 113355, 2.
Shulaba-ilu, 113420, 2; *f.* of Enu-bilim, 113417, 32.
Shu (?)-laba, 113531, 11.
Shuli, 113319, 4; written Shu-li-i-e, 113513, 3; written Shu-ni, 113571, 26.
Shume-abia, *s.* of Ashur-nishu, 113280, 2; 113652, 3.
Shume-kusallim, 113425, 2.
Shuma-liba-Ashur, 113470, 10; 113341, 1.
Shura, 113554, 20; *c.f.* Kura.

Takie, 113617, 7.
Tali-a, 113347, 23; 113371, 11 (?).
Tili-a, 113341, 12.

Ummeani-a (?), 113373, 5.
Uzanim, 113287, 1.
Uzari-a, *f.* of Ashir-malik, 113455, 13.
Uzu-a, *s.* of Lakib, 113494, 4.
Uzubi-ishkim, 113565, 8; 113526, 9.
Uzur-sha-Ashir, 113550, 7; 113619, 4; 113534, 14; 113526, 3; 113341, 36.
Uzur-sha-Ishtar, 113496, 21; 113526, 8.

Wa-akli, 113576*a*, 3.
Wa-dabra, 113513, 13.
Waddu-ilu, 113477, 14.
Warhila, Bit Warhila, 113509, 2.
Wa-rizi, 113470, 4.
Wa-wala, 113574*a*, 14, 15.

Zabazi-a, 113436, 5.
Zaha-ilu (?), 113449, 13.
Zali-a, *f.* of Id(na)-A, 113608, 18.
Zaliti, 113619, 7.
Ziḫri-ili, *f.* of Kukuzi, 113275, 1.
Zuani-a, 113355, 19.
Zuba, 113619, 5; 113310, 4; 113492, 1.
Zuea, *s.* of Bushukin, 113380, 7, 16; 113373, 11; 113321, 15.
Zuġani-a, 113599, 6; *f.* of Amur-Ashur, 113498, 16.
Zuin-re'u, *f.* of Ilu-malak, 113574*a*, 11; 113505, 16.
Zukuḫim, 113592, 20.
Zululа-a, 113469, 9.
Zurzuni, *f.* of Ahu-wakar, 113617, 6.
Zurzi (?), 113445, 7.
Zuzu-a, 113353, 17.
Zuzu, 113371, 10; 113375, 15; 113515, 19.
?-sa-Ashir, sibu dini, 113341, 34; 113321, 113506, 12; 113261, 42, and compare 113554, 24 and 113482, 20 (Šhu-ga-ri-a-im-sha-A-shur).

II.—NAMES OF TOWNS.

Ashir, 113565, 22.
Burush-Hatum, 113425, 4; 113321, 25; 113525, 4; 113566, 4; 113528, 8; 113381, 5.
Ganish, 113506, 10; 113261, 41; 113259, 26; 113280, 15; 113416, 16; 113571, 9.
Hana, 113644, 4.
Shana-a, 113477, 2, 5.
Wa-aḫshu-shana, 113341, 32.
Burush-Hana, 113381, 17.
Gabira, 113651, 4
Ḫaḫim, 113651, 5.

INDEX OF REGISTRATION NUMBERS.

No.	Plate.	No.	Plate.
113259	2, 3	113472	33
113261	45	113477	23
113275	1	113482	46
113280	4	113492	47
113287	43	113493	41
113310	25	113496	5
113319	29	113498	19
113321	49	113499	17
113326	20	113505	13
113341	48	113506	49
113347	34	113508	1
113348	24	113509	38
113353	7	113512	8
113355	50	113513	6
113360	22	113515	21
113371	32	113516	8
113373	17	113520	8
113375	42	113522	38
113380	9	113523	33
113381	44	113525	31
113396	34	113526	40
113416	5	113527	32
113417	16	113528	9
113420	14	113530	16
113425	22	113531	6
113428	6	113532	37
113436	12	113534	36
113437	41	113535	13
113445	39	113538	30
113446	18	113540	26
113447	39	113542	32
113449	24	113545	12
113455	28	113547	27
113469	15	113550	35
113470	7	113554	46

No.	Plate.
113565	37
113566	19
113571	10
113574a	11
113576a	10, 11
113592	40
113597	42
113598	30
113599	18
113601	21
113608	15
113611	27
113614	27
113617	36
113619	26

No.	Plate.
113620	36
113624	15
113628	21
113629	28
113633	31
113635	26
113636	21
113638	40
113644	28
113645	38
113646	28
113647	36
113651	31
113652	14
113653	20

No. 113281

No. 113574a

No. 113302

No. 113576a

No. 113259

No. 113341

No. 113549

No. 113558

No. 113261

No. 113529

No. 113516

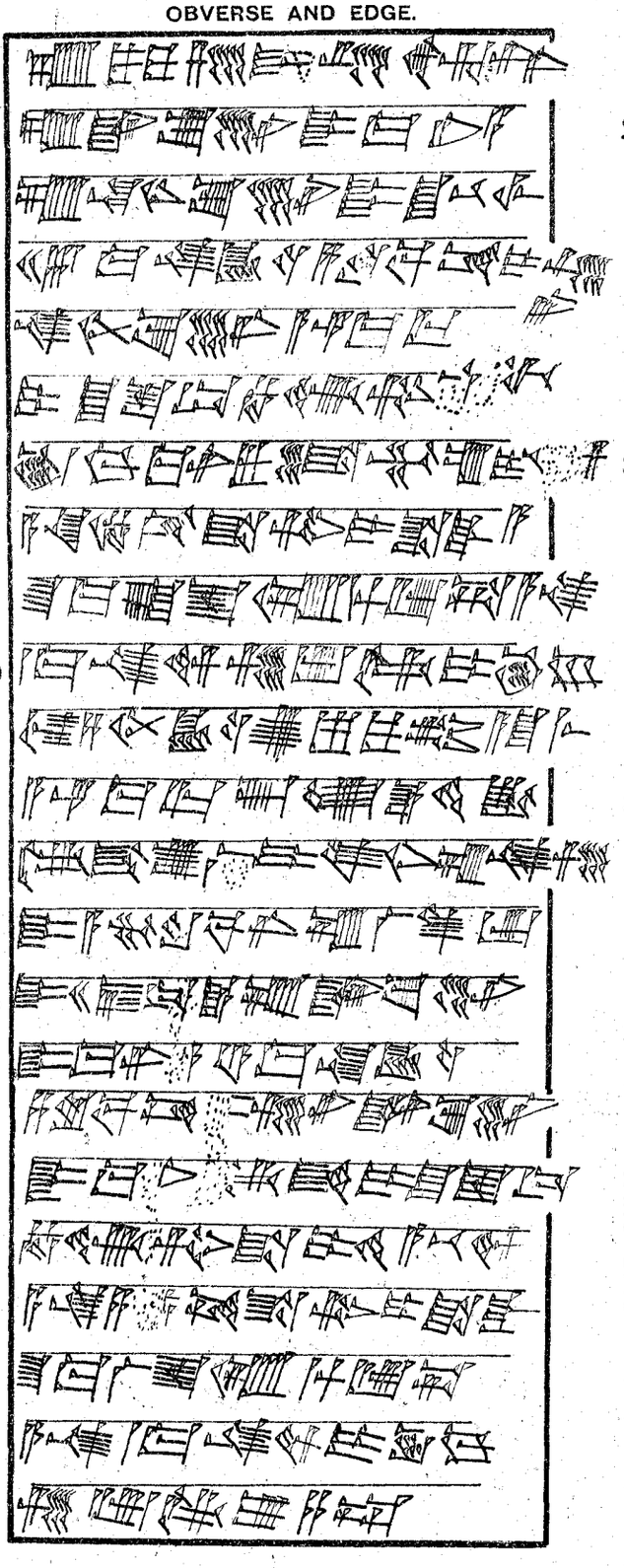
FACSIMILES OF CAPPADOCIAN TABLETS.

CAPPADOCIAN CUNEIFORM TEXTS.

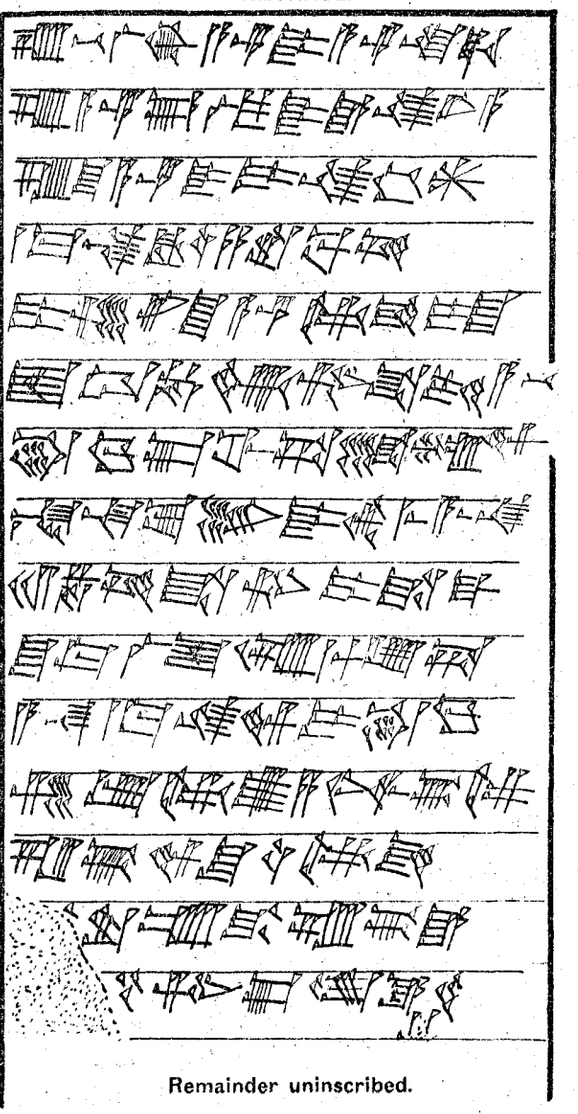
Loans.

No. 113275.

OBVERSE AND EDGE.

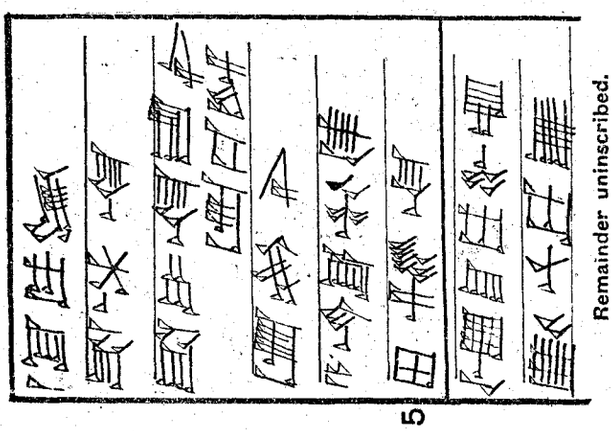


REVERSE.



Remainder uninscribed.

No. 113508. OBVERSE ONLY.



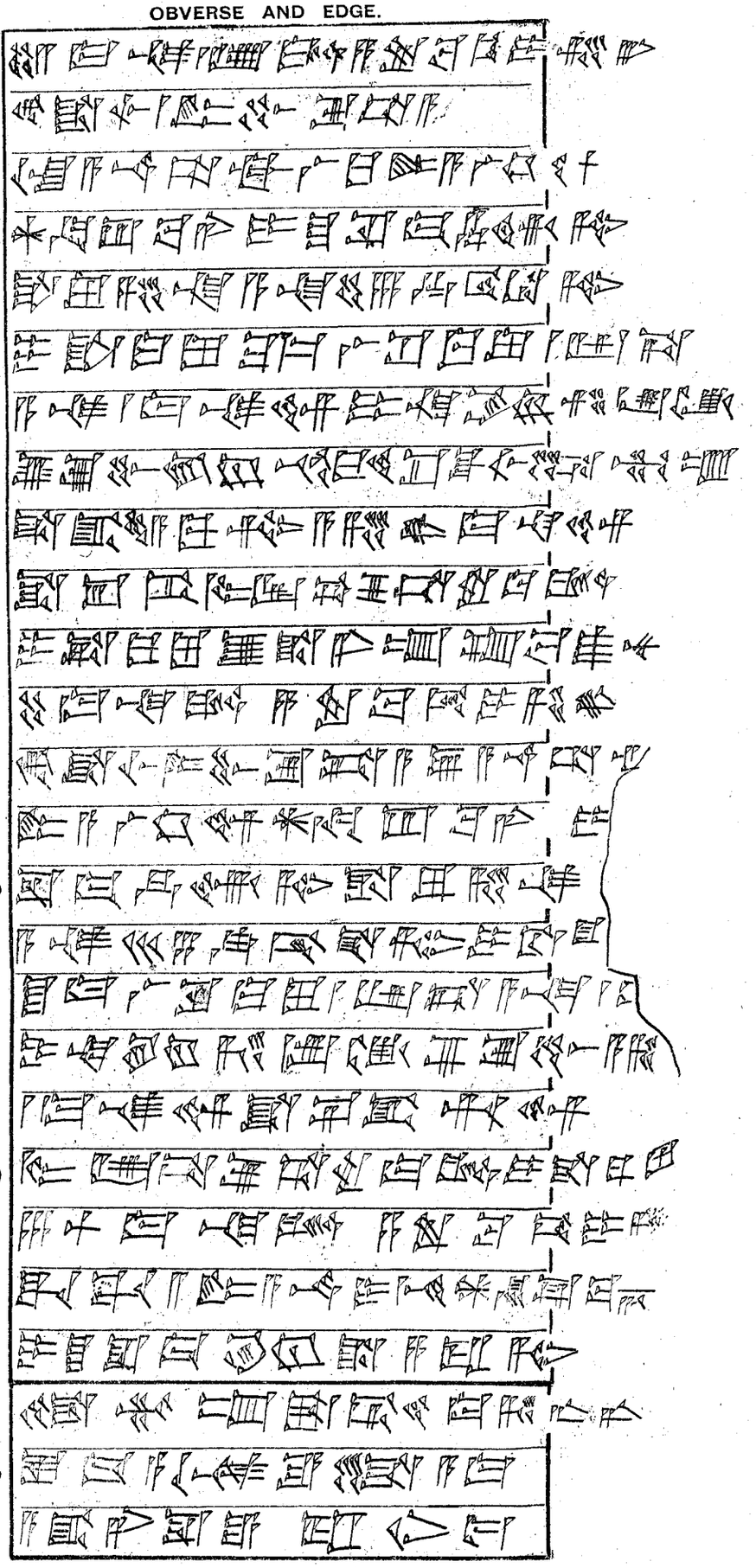
Remainder uninscribed.

CAPPADOCIAN CUNEIFORM TEXTS.

Loans.

No. 113259.

OBVERSE AND EDGE.

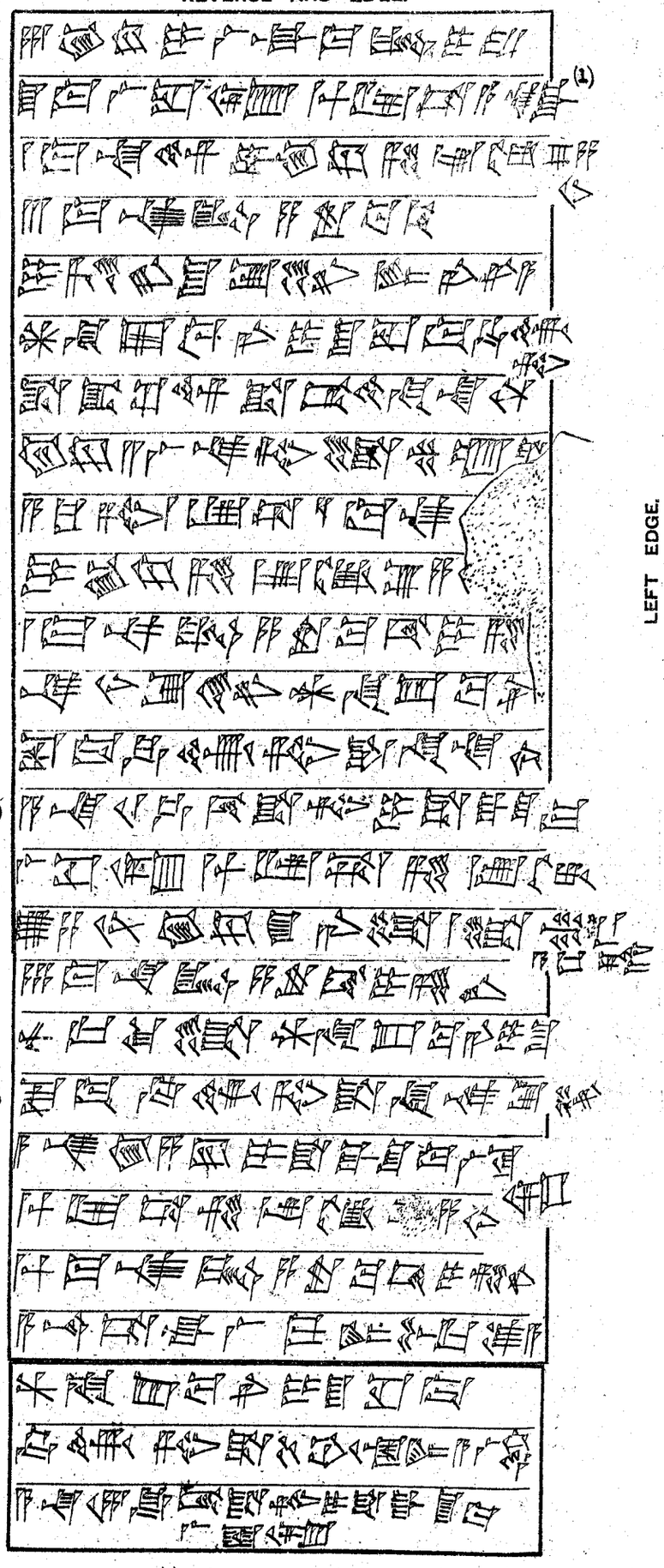


CAPPADOCIAN CUNEIFORM TEXTS.

Loans.

No. 113259.

REVERSE AND EDGE.



LEFT EDGE.

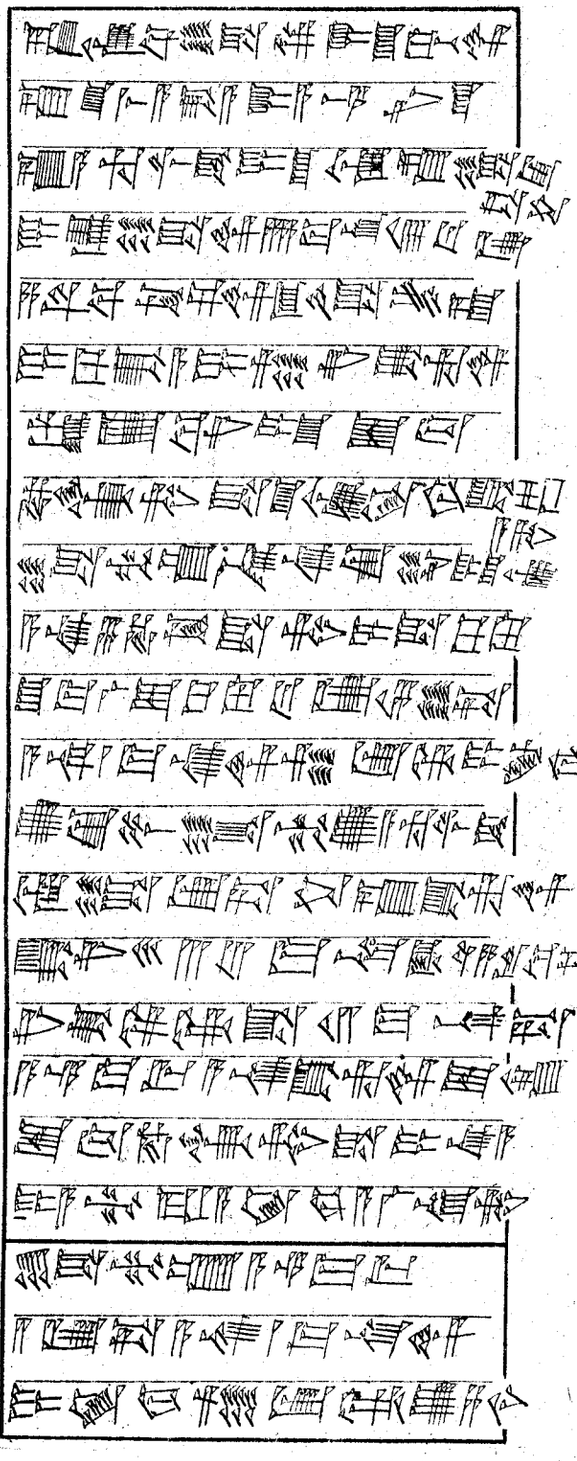
(1) Belongs to line above.

CAPPADOCIAN CUNEIFORM TEXTS.

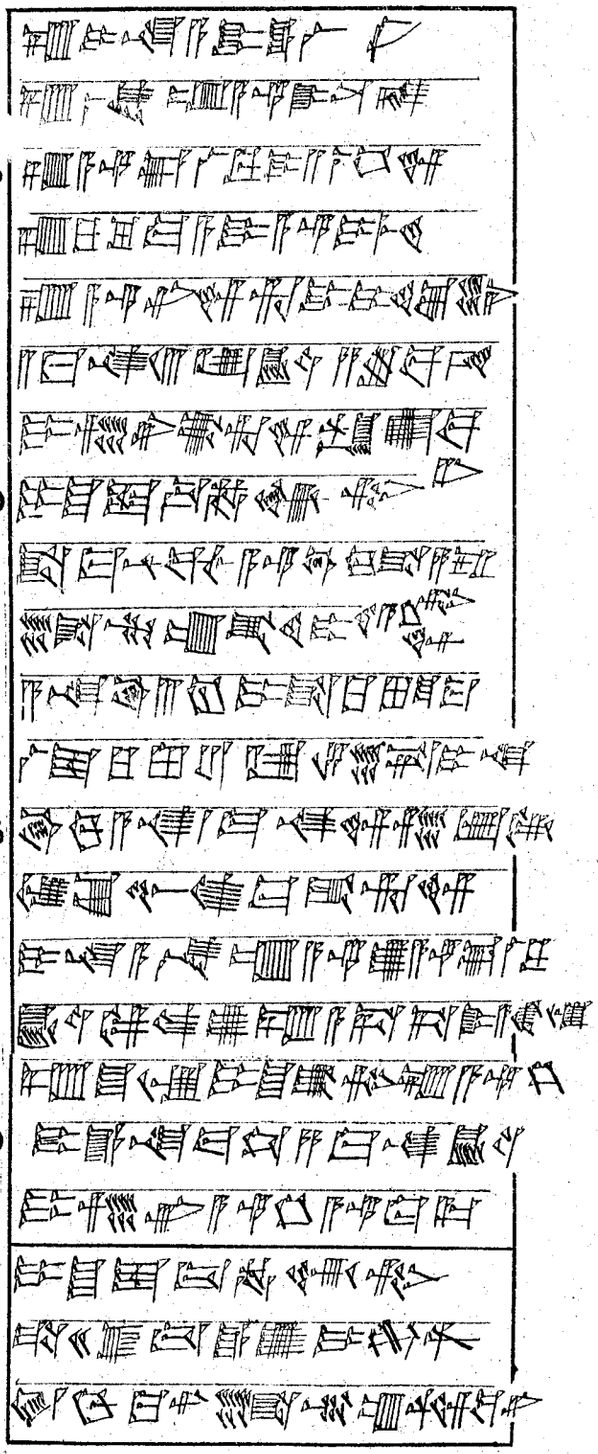
Loans.

No. 113280.

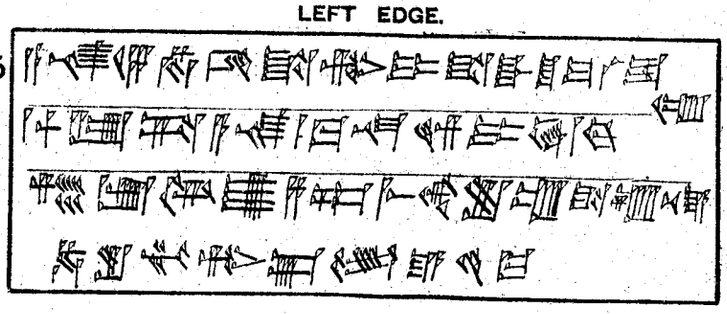
OBVERSE AND EDGE.



REVERSE AND EDGE.



LEFT EDGE.

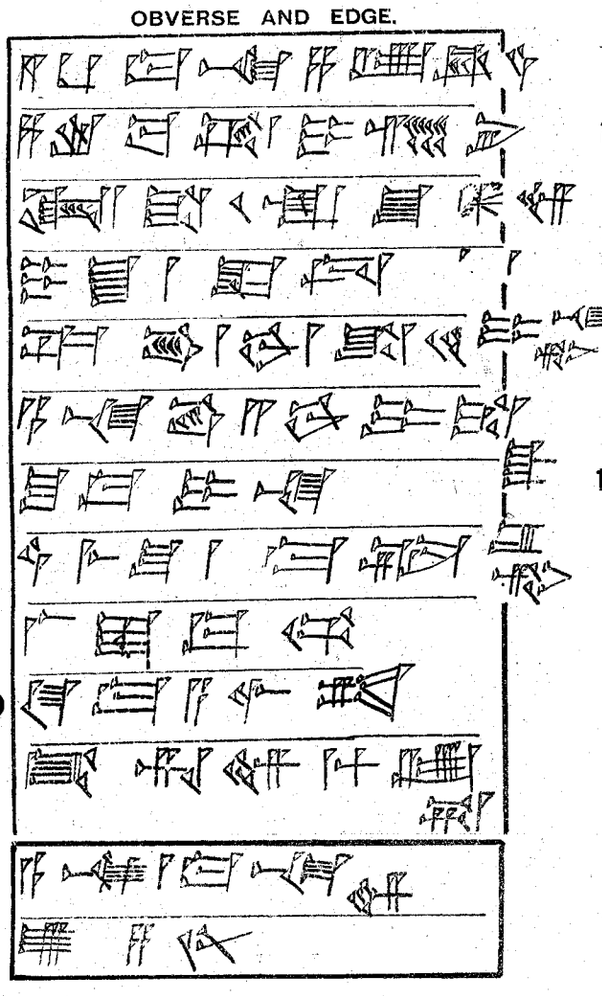


CAPPADOCIAN CUNEIFORM TEXTS.

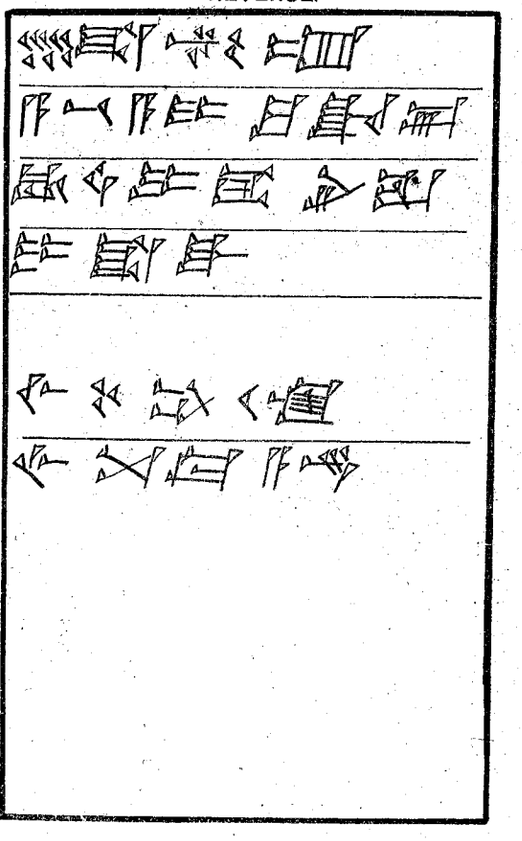
Loans.

No. 113416.

OBVERSE AND EDGE.



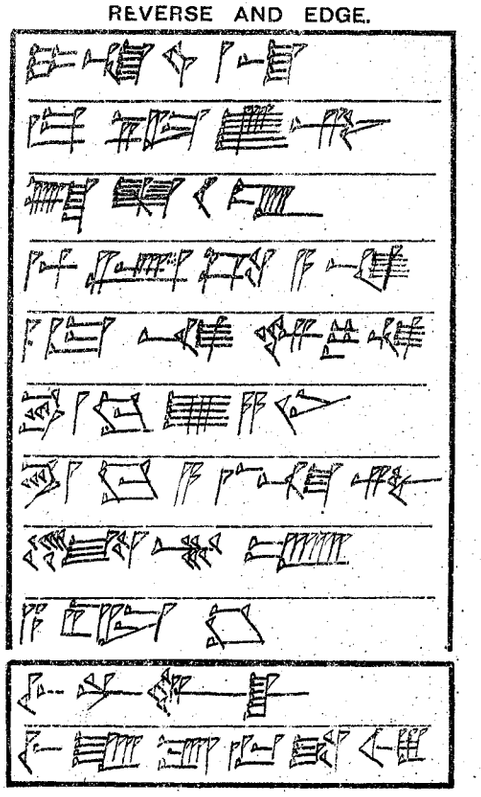
REVERSE.



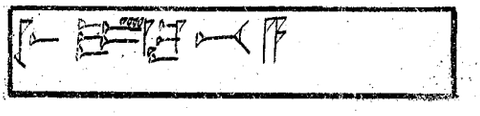
No. 113496.

OBVERSE AND EDGE.

REVERSE AND EDGE.



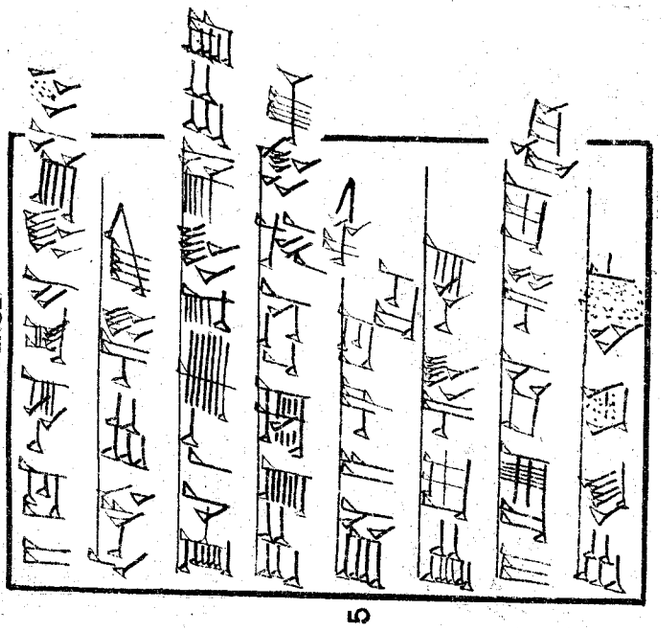
LEFT EDGE.



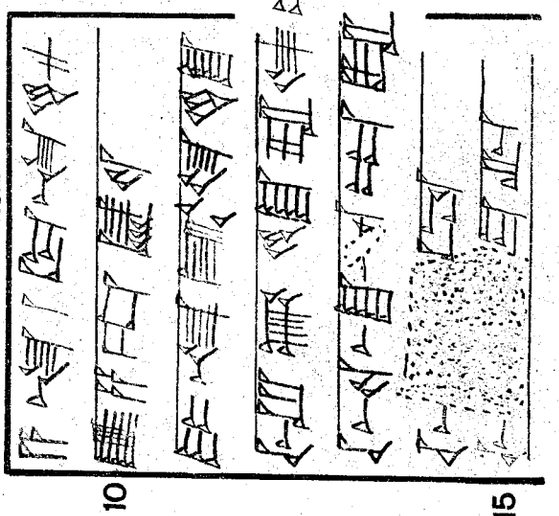
CAPPADOCIAN CUNEIFORM TEXTS.

Loans.

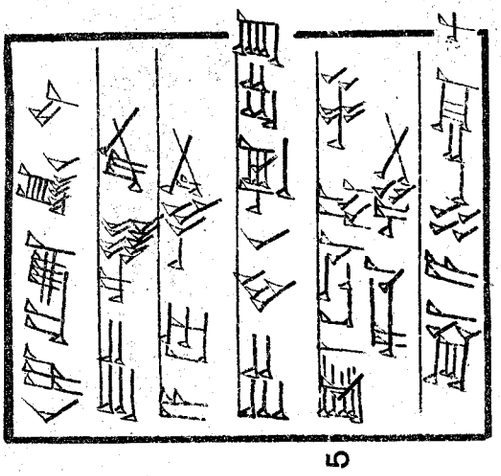
No. 113513.
OBVERSE



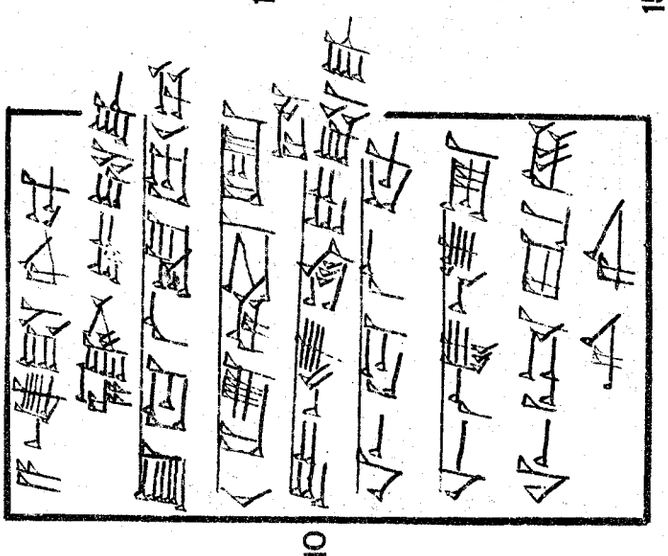
REVERSE.



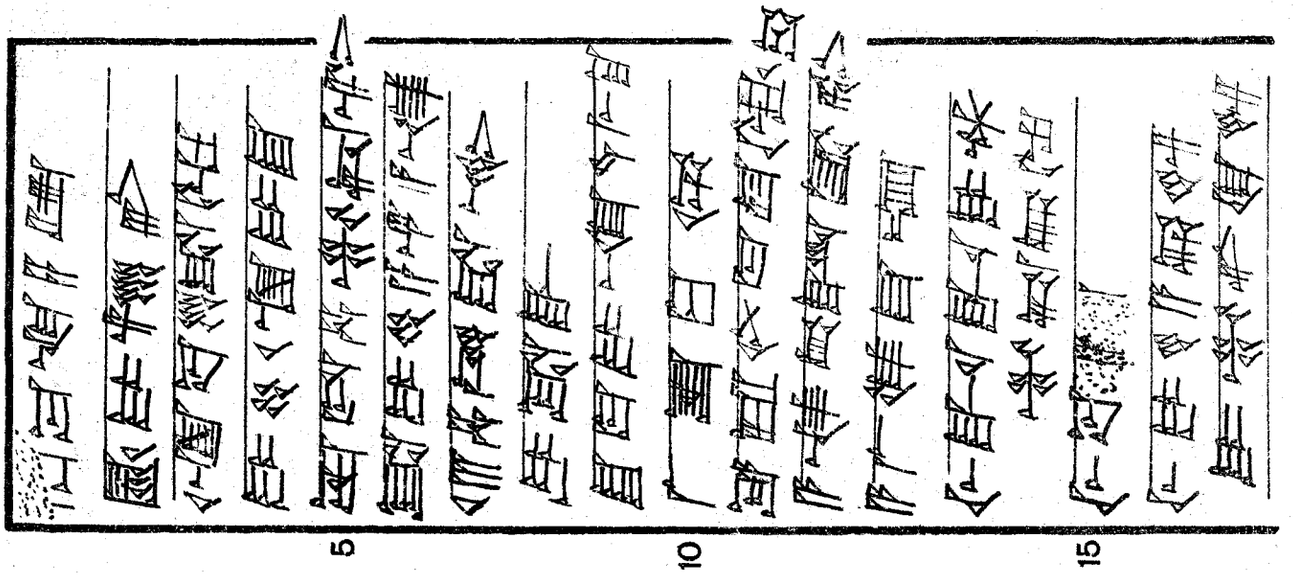
No. 113531.
OBVERSE.



REVERSE AND EDGE.



No. 113428.
OBVERSE AND REVERSE.

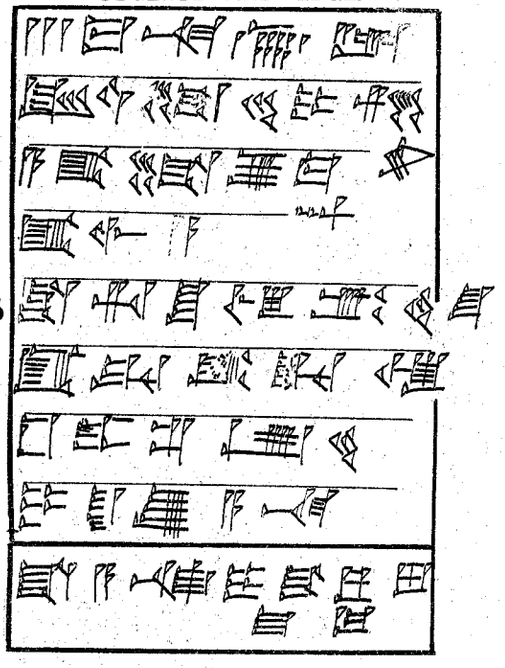


CAPPADOCIAN CUNEIFORM TEXTS.

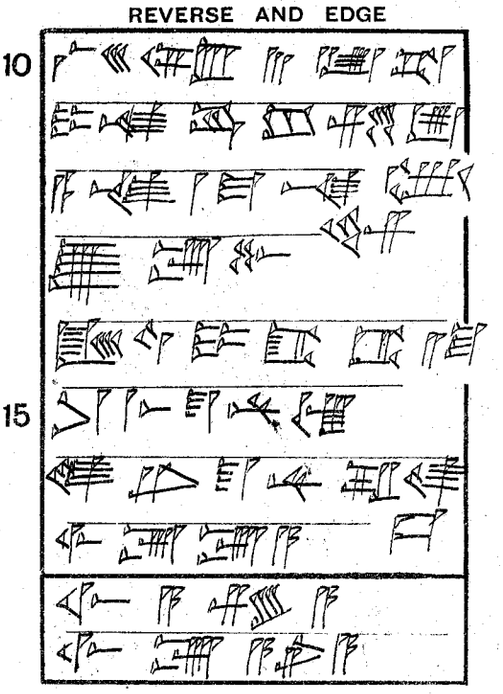
Loans.

No. 113353.

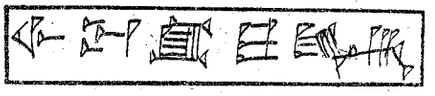
OBVERSE AND EDGE.



REVERSE AND EDGE

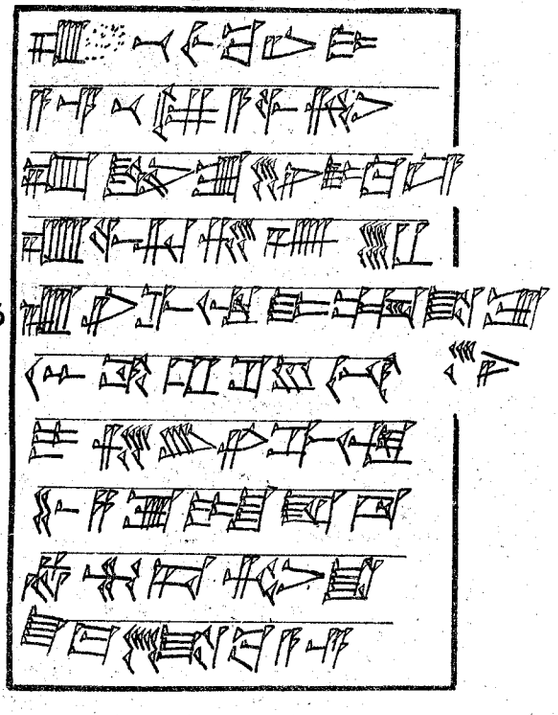


LEFT EDGE.

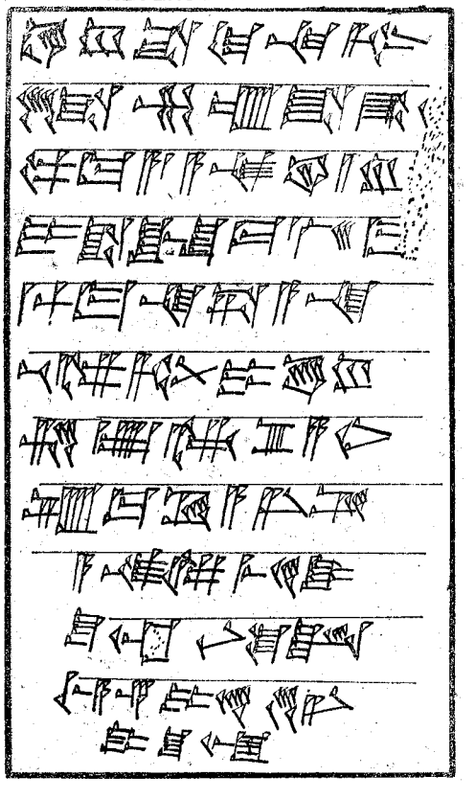


No. 113470.

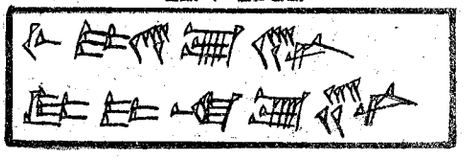
OBVERSE AND EDGE



REVERSE AND EDGE.

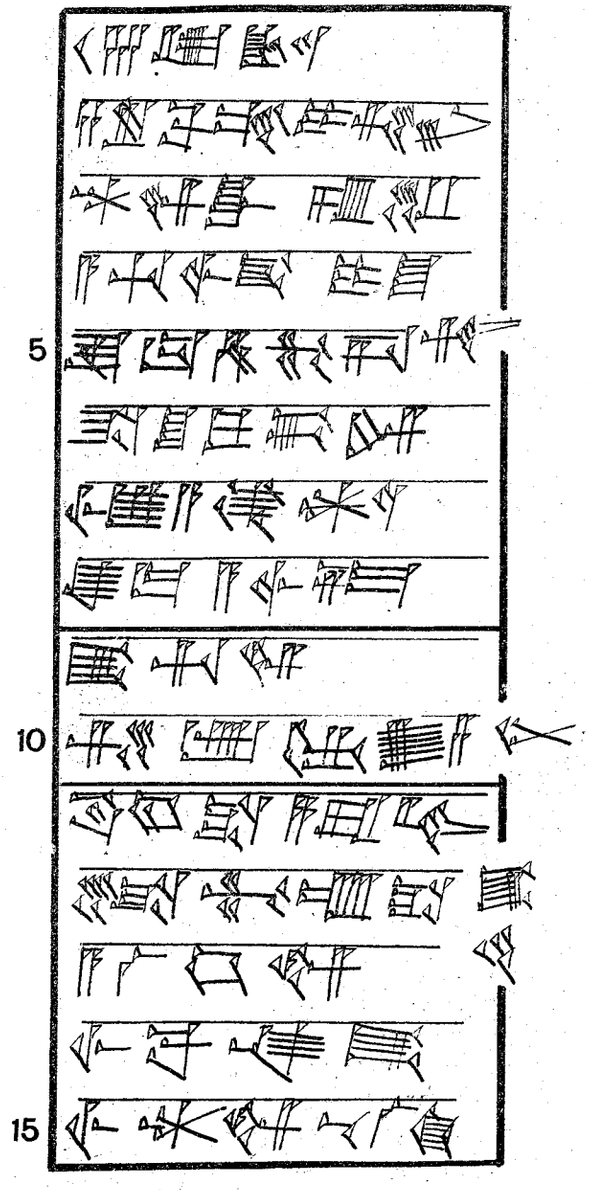


LEFT EDGE.

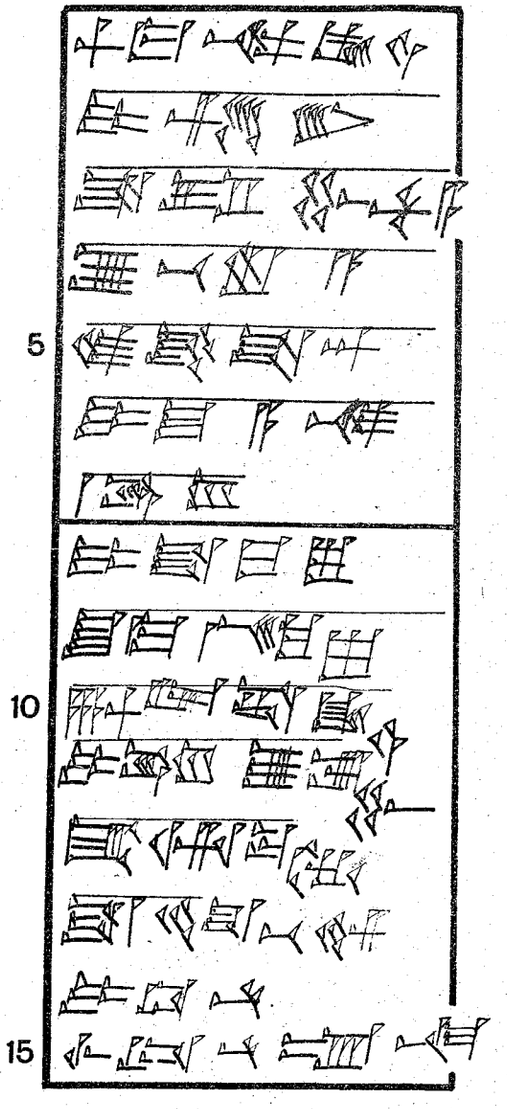


Loans.

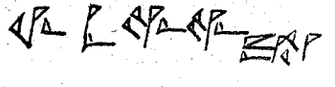
No. 113516.
OBVERSE, EDGE AND REVERSE.



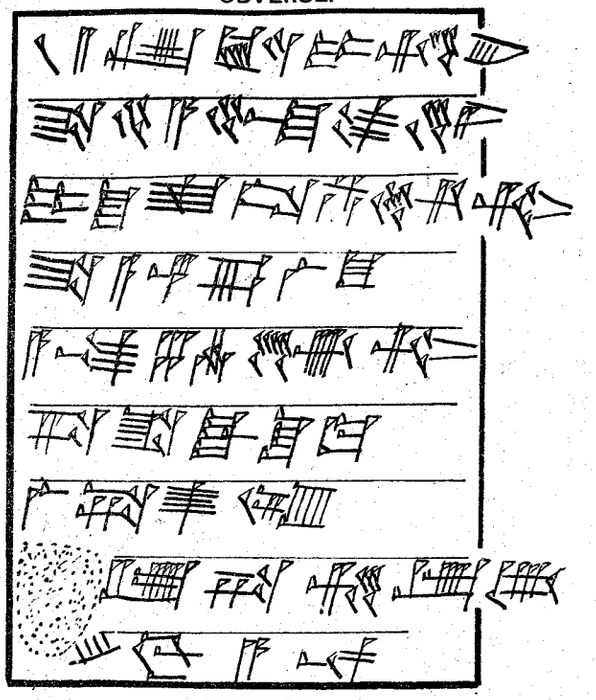
No. 113512.
OBVERSE AND REVERSE.



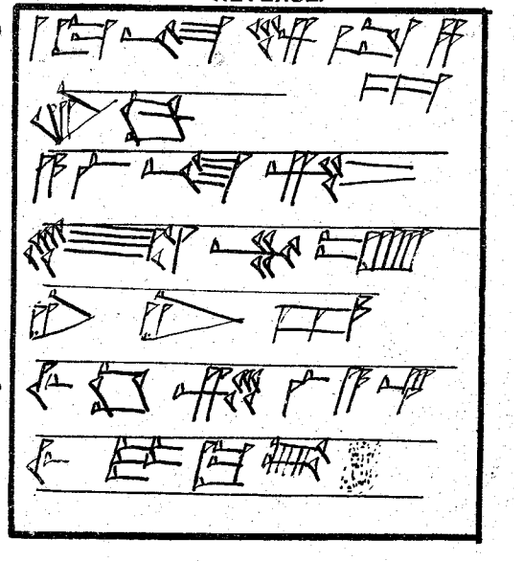
LEFT EDGE.



No. 113520.
OBVERSE.



REVERSE.

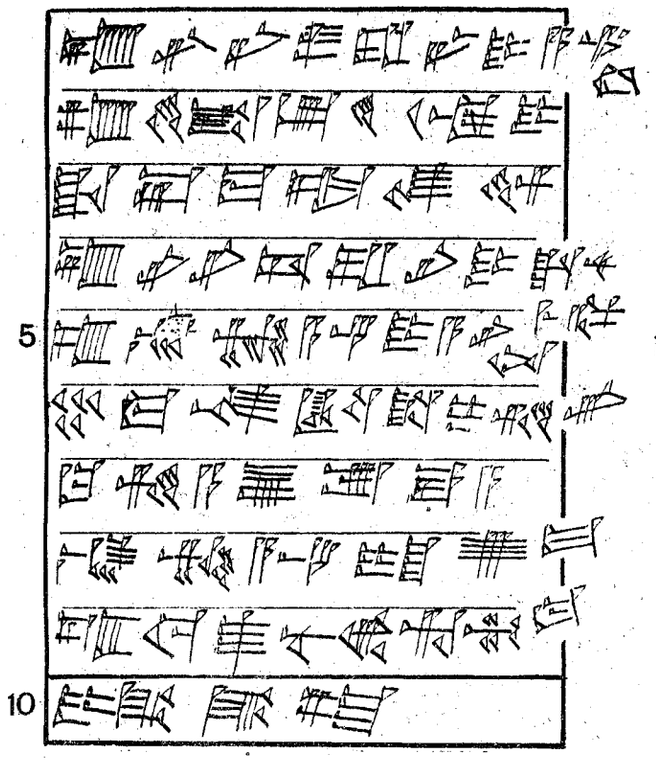


CAPPADOCIAN CUNEIFORM TEXTS.

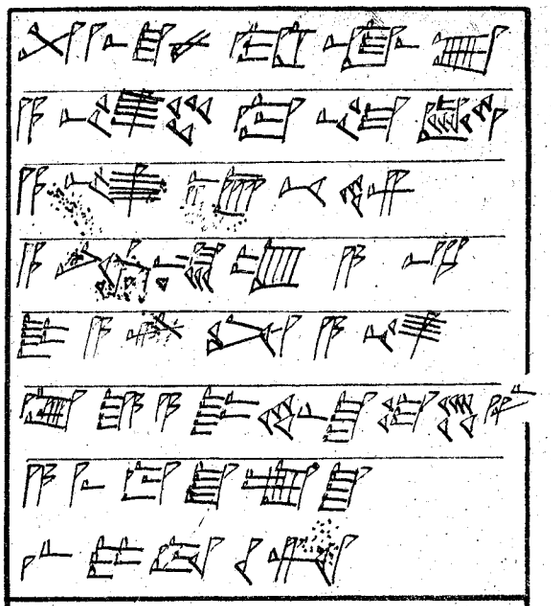
Loans.

No. 113380.

OBVERSE AND EDGE.



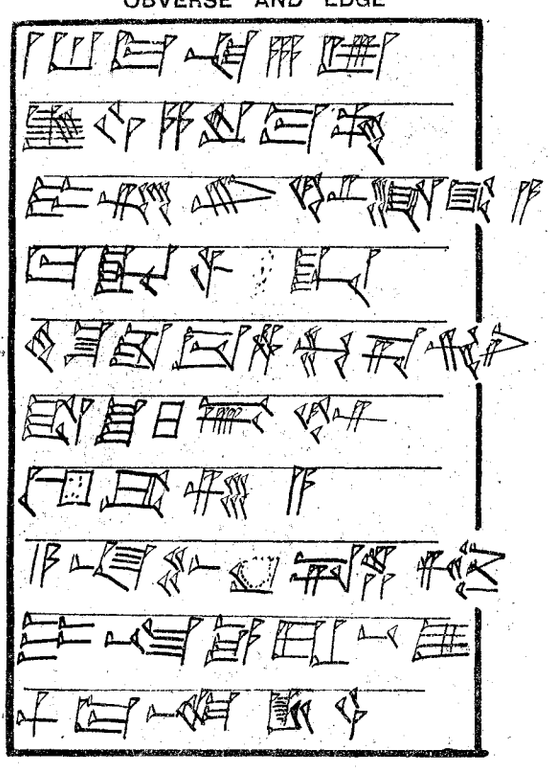
REVERSE.



Uninscribed.

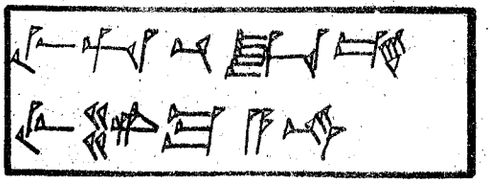
No. 113528.

OBVERSE AND EDGE



REVERSE AND EDGE.

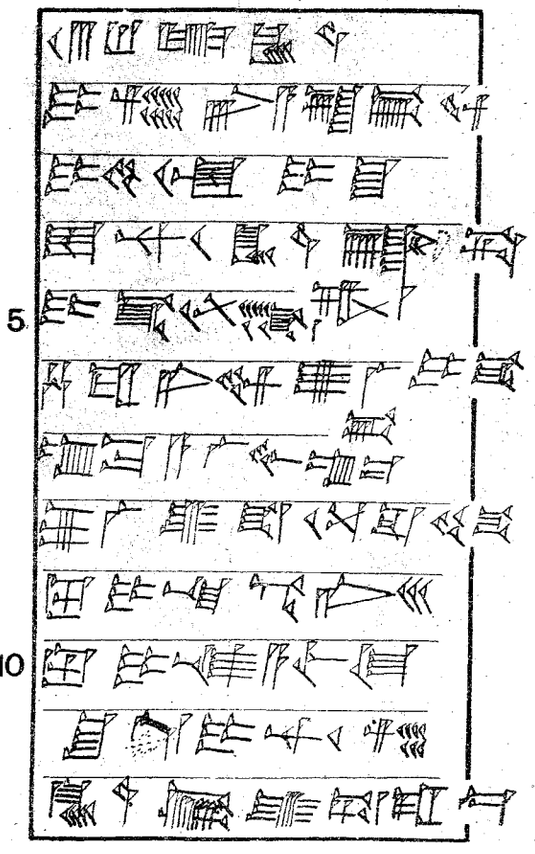
LEFT EDGE.



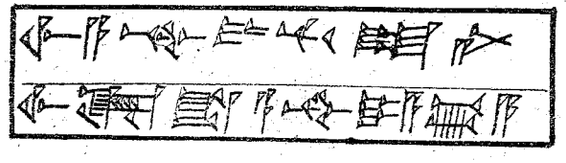
Loans.

No. 113571.

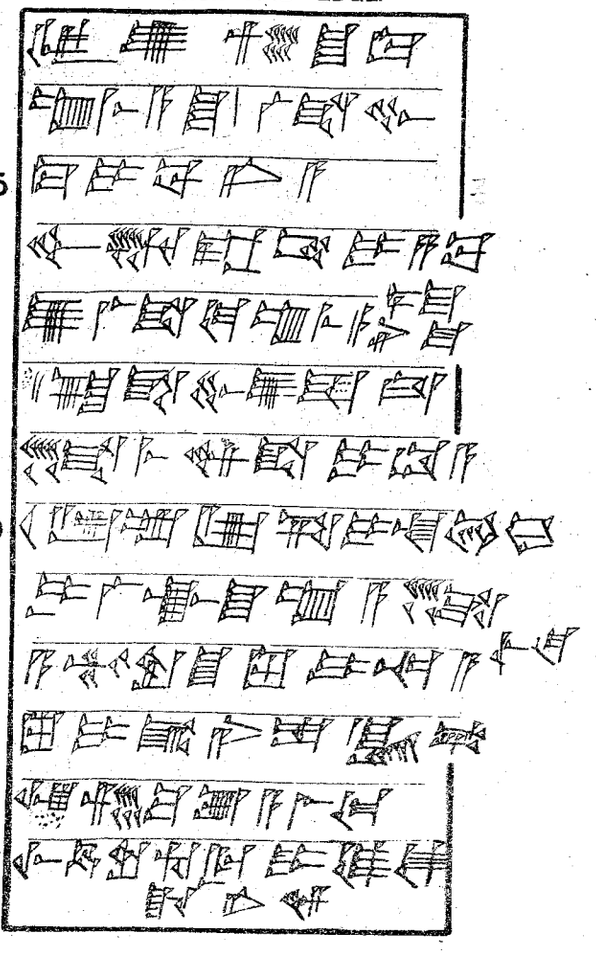
OBVERSE AND EDGE.



LEFT EDGE.

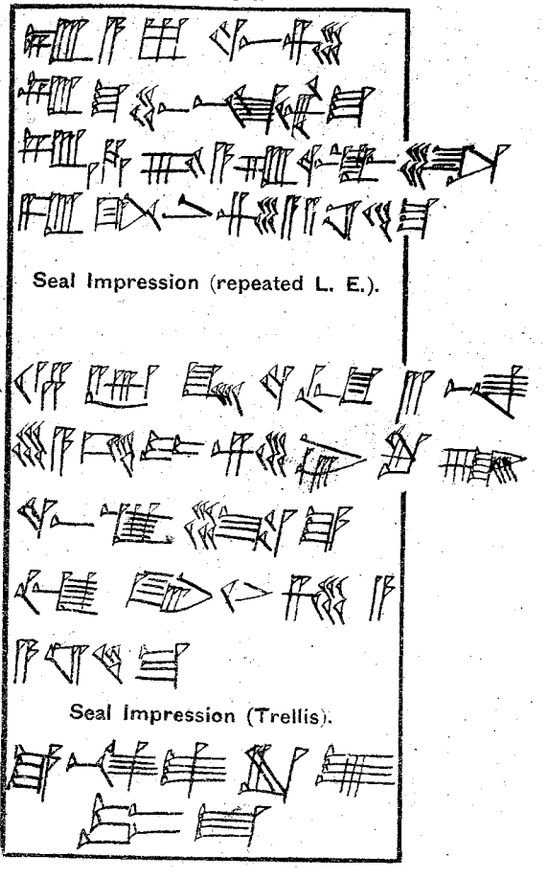


REVERSE AND EDGE.



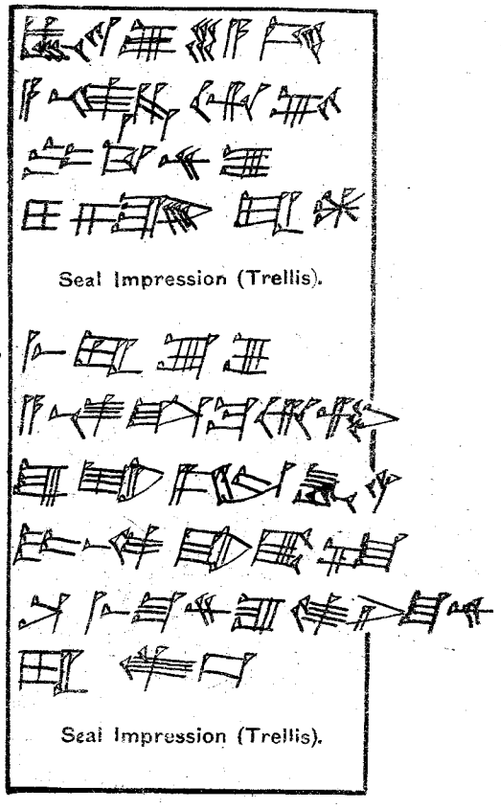
No. 113576a (Case).

OBVERSE.



No. 113576a (Case).

REVERSE AND EDGE.



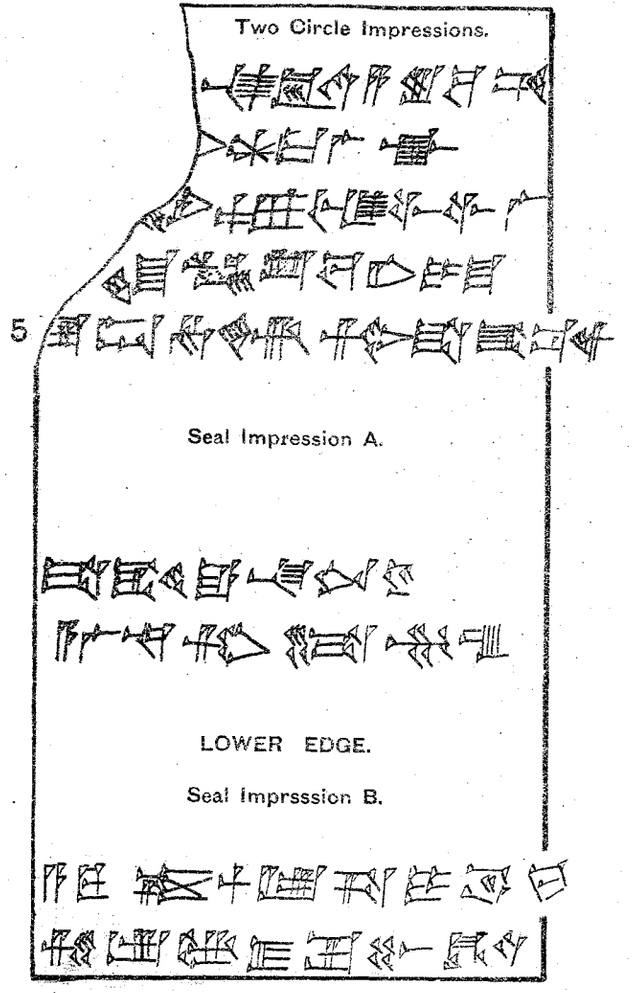
Seal Impression (Trellis).

Seal Impression (Trellis).

No. 113574a (Case).

OBVERSE AND EDGE.

Two Circle Impressions.

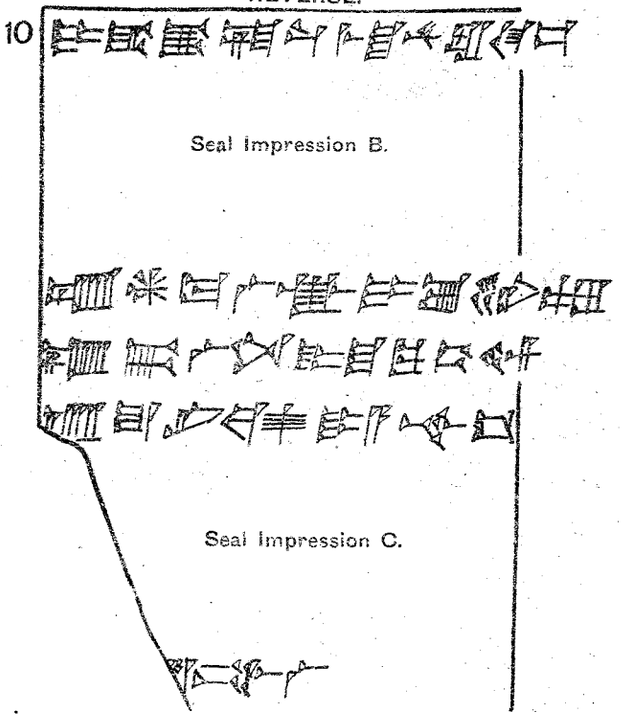


Seal Impression A.

LOWER EDGE.

Seal Imprsssion B.

REVERSE.

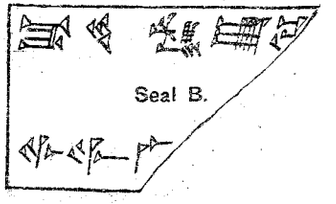


Seal Impression B.

Seal Impression C.

LOWER EDGE: Seal Impression C.

LEFT EDGE



Seal B.

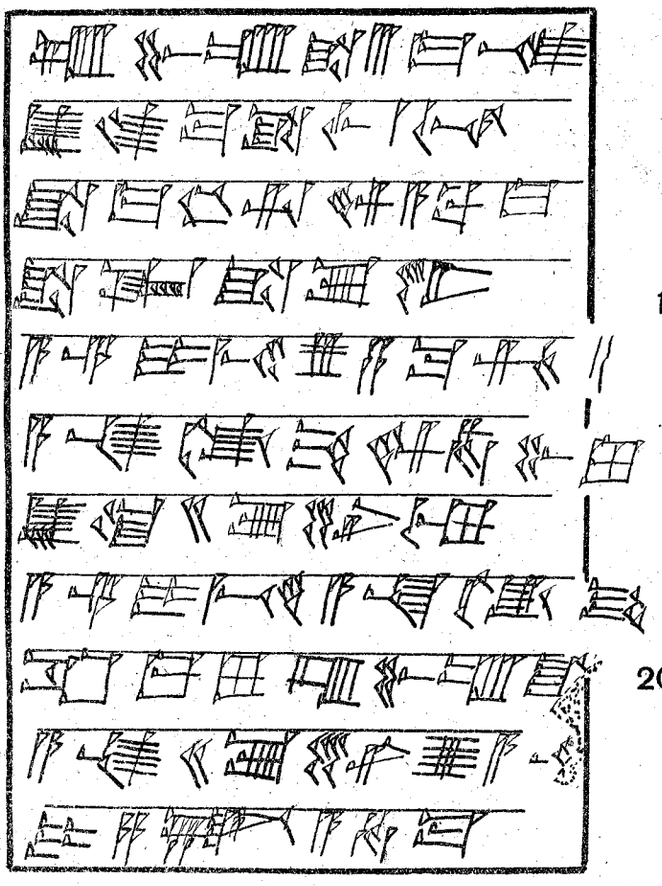
RIGHT EDGE: Seal A.

CAPPADOCIAN CUNEIFORM TEXTS.

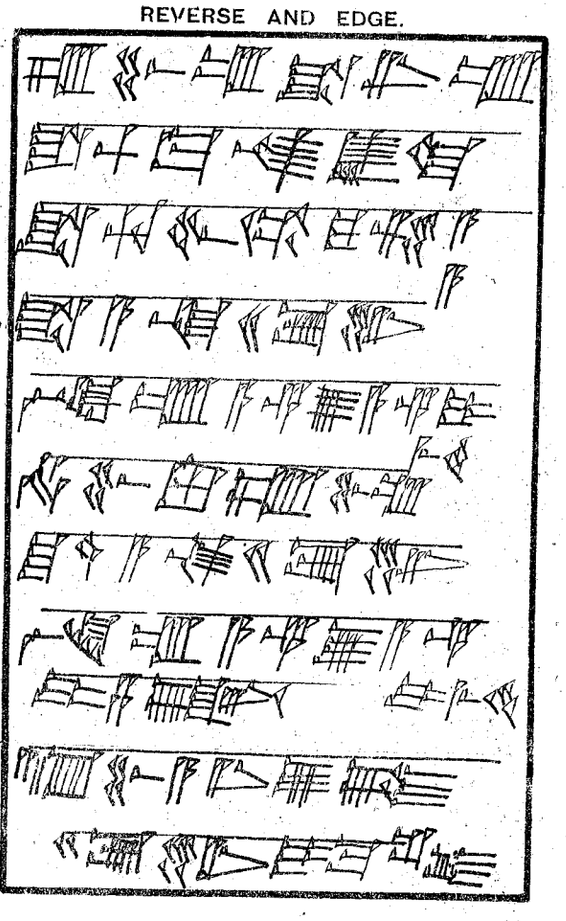
Loans.

No. 113436.

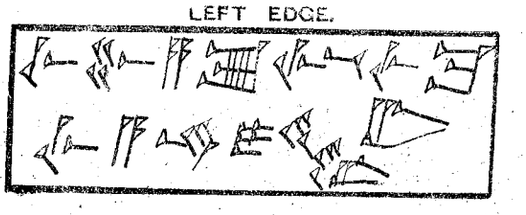
OBVERSE AND EDGE.



REVERSE AND EDGE.

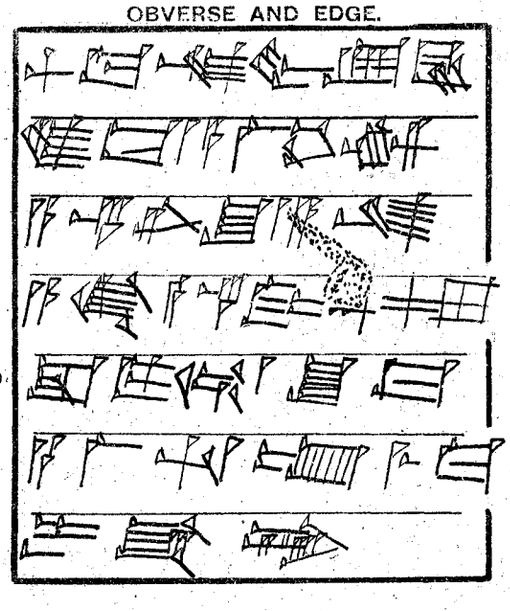


LEFT EDGE.



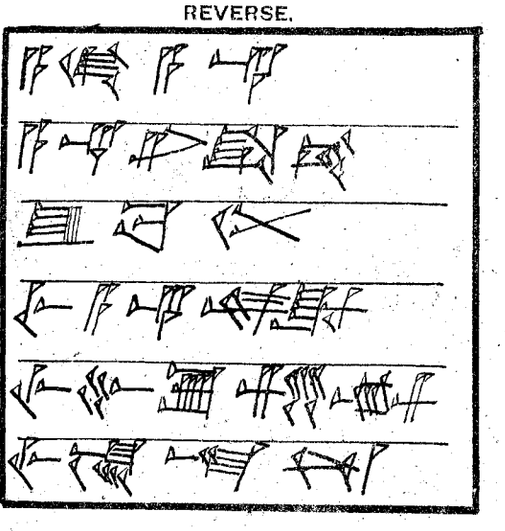
No. 113545.

OBVERSE AND EDGE.



No. 113545.

REVERSE.

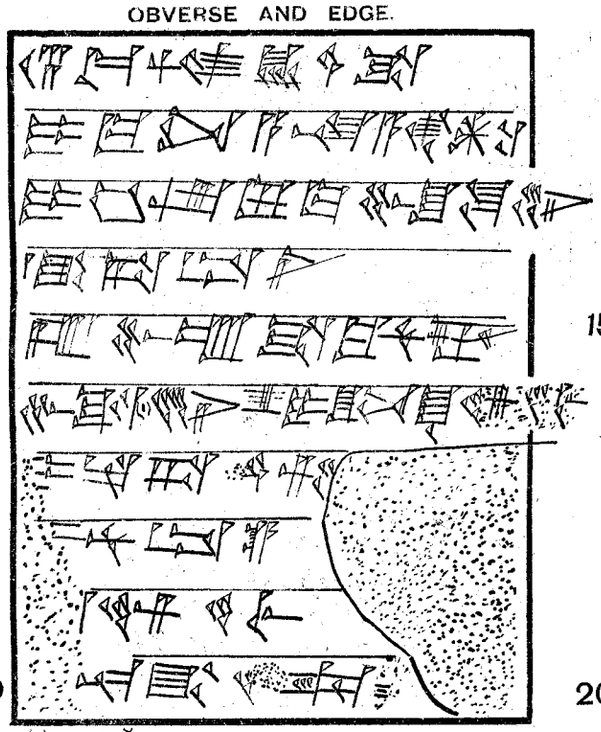


CAPPADOCIAN CUNEIFORM TEXTS.

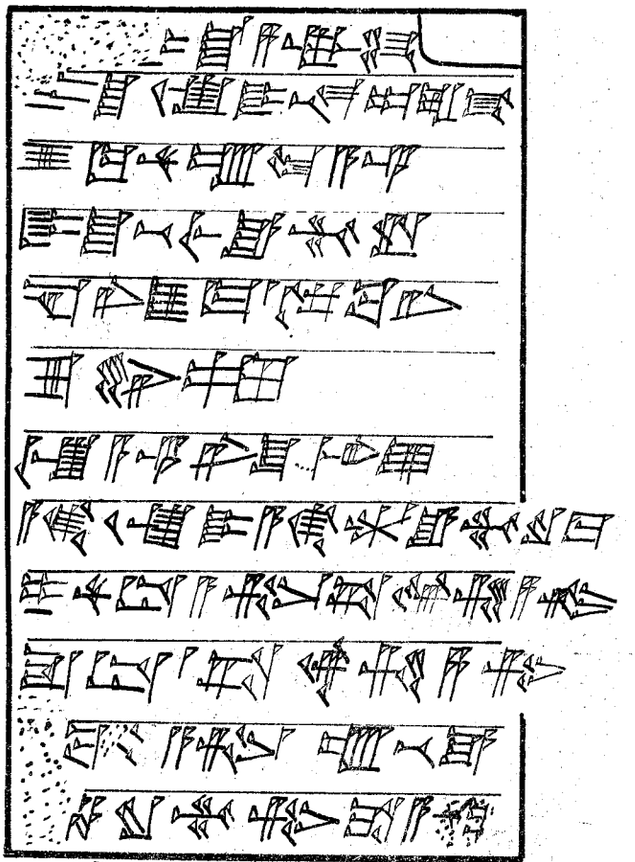
Loans.

No. 113505.

OBVERSE AND EDGE.

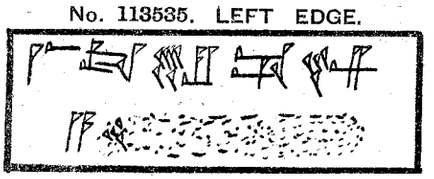


REVERSE AND EDGE.



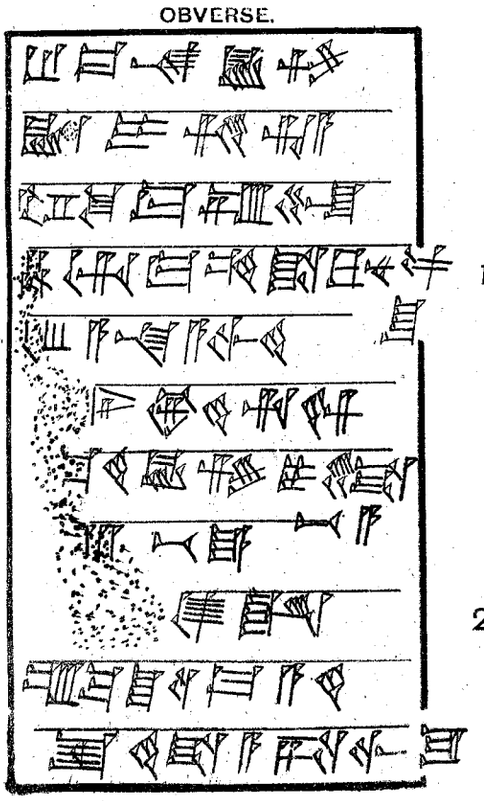
(1) Read *Šu-ki.*

No. 113535. LEFT EDGE.

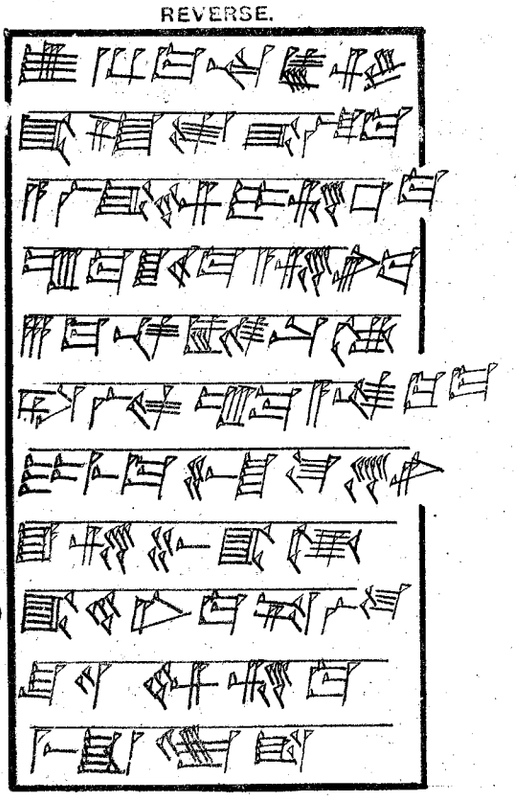


No. 113535.

OBVERSE.

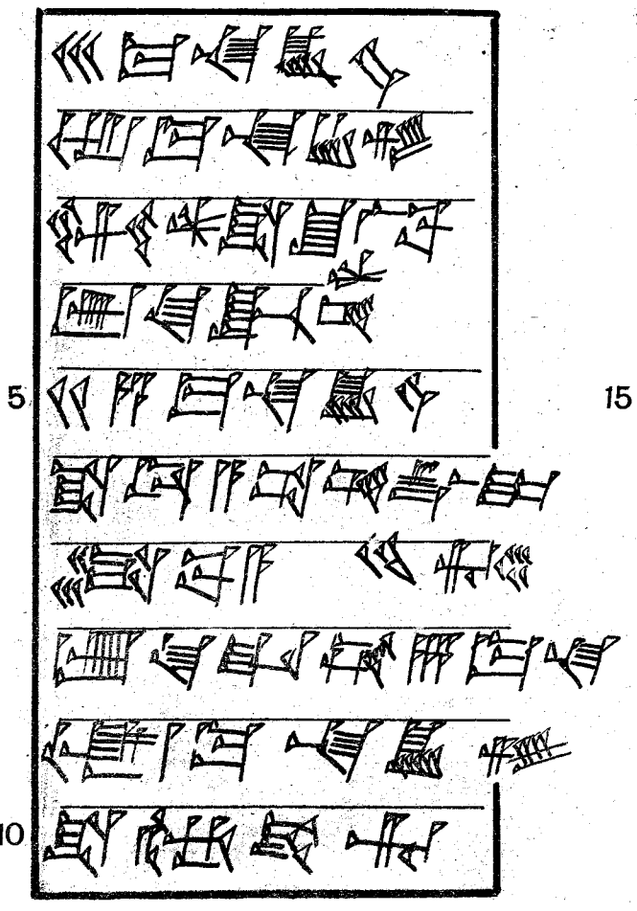


REVERSE.

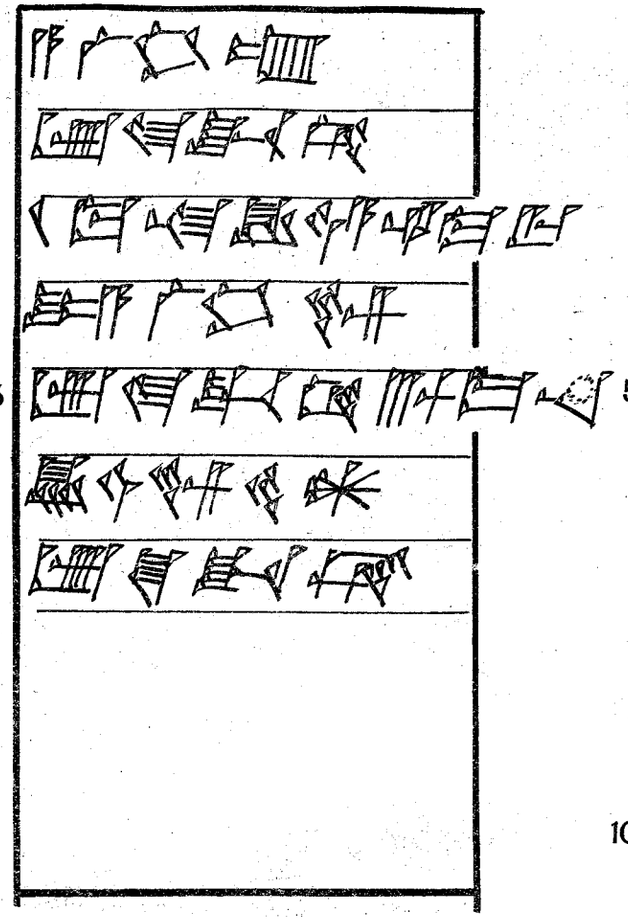


No. 113420.

OBVERSE AND EDGE.

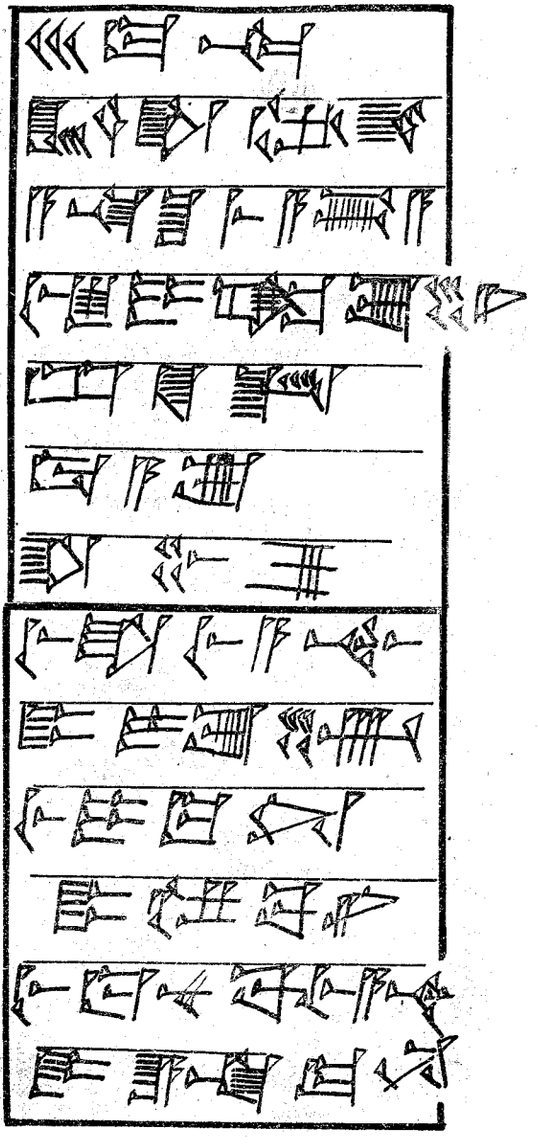


REVERSE.



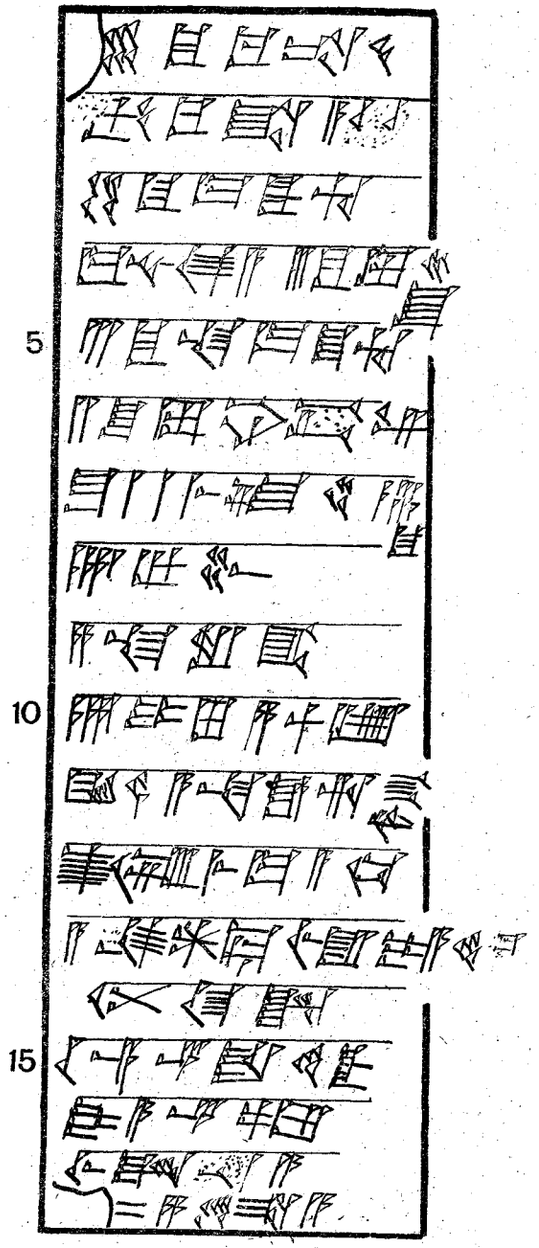
No. 113652.

OBVERSE AND REVERSE.



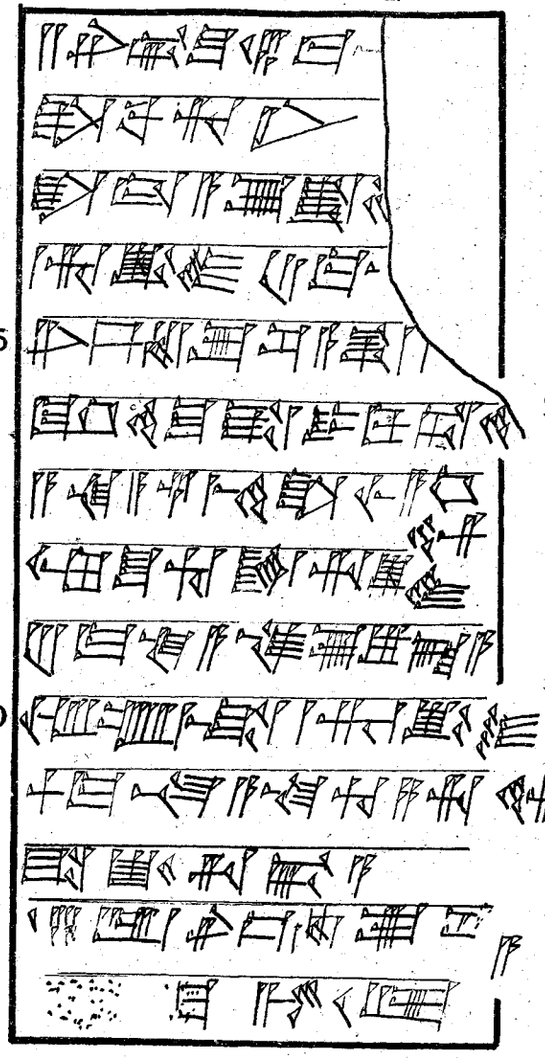
No. 113608.

OBVERSE AND REVERSE.

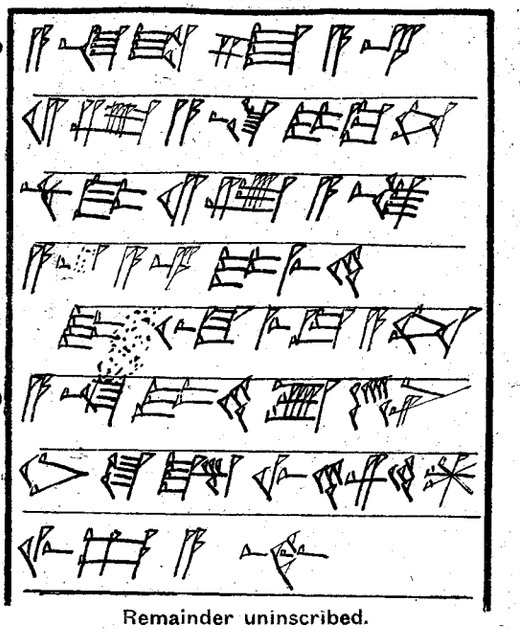


No. 113469.

OBVERSE AND EDGE.



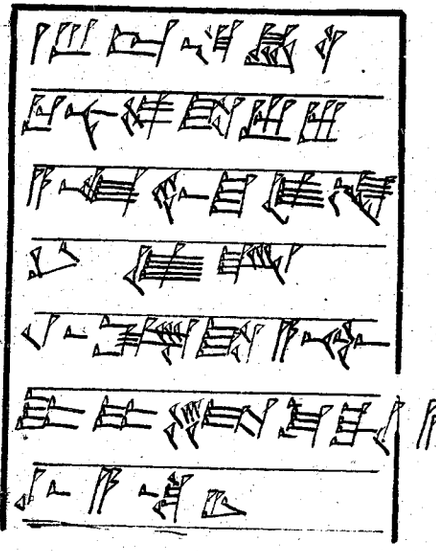
REVERSE.



Remainder uninscribed.

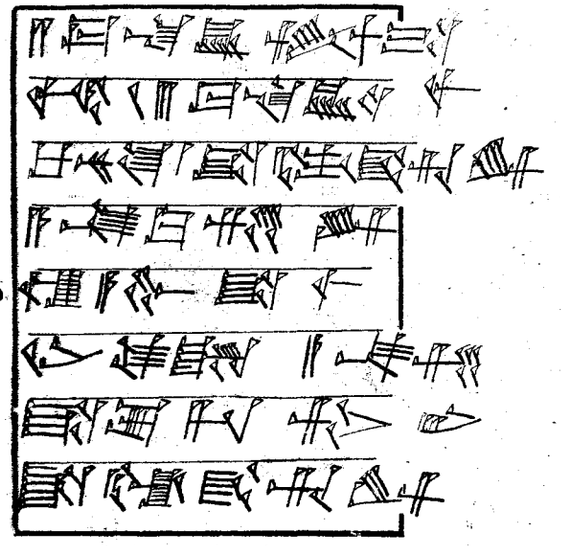
No. 113624.

OBVERSE ONLY.

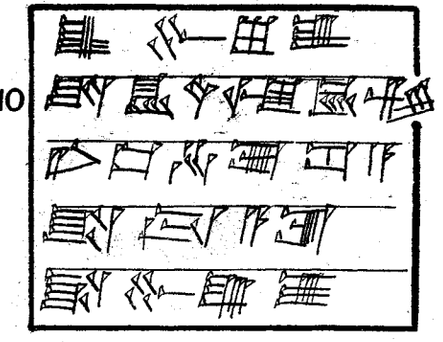


No. 113530.

OBVERSE.

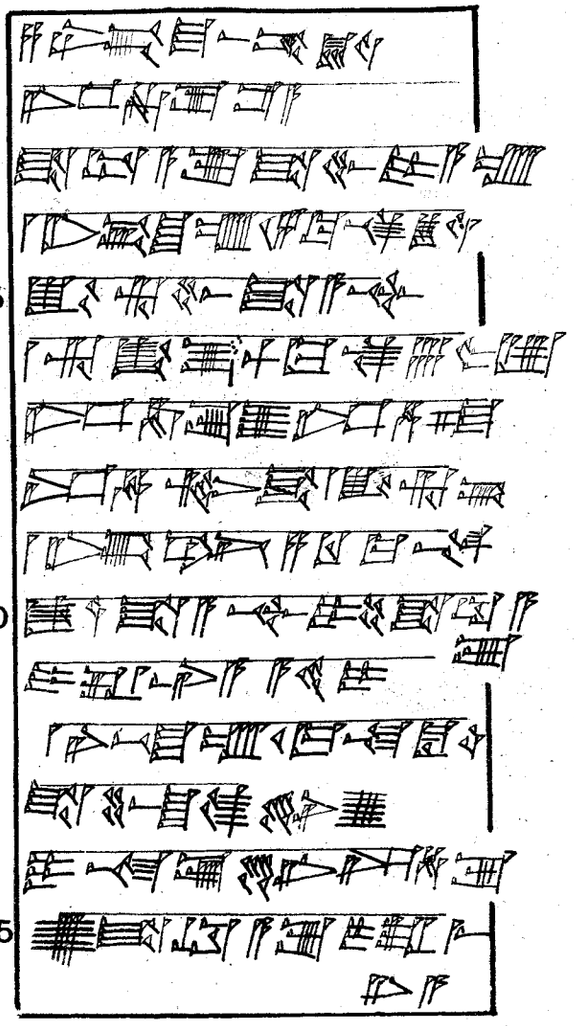


REVERSE.

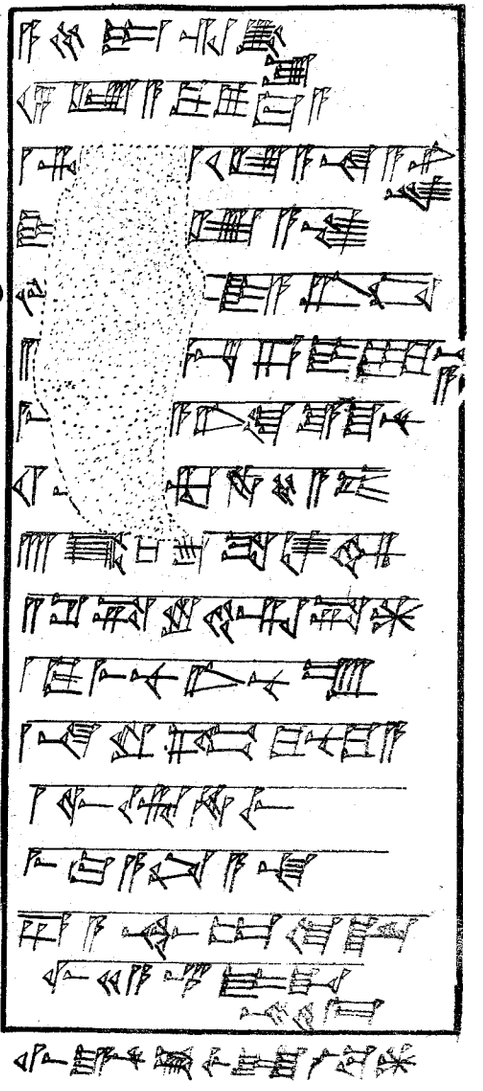


No. 113417

OBVERSE.



REVERSE.



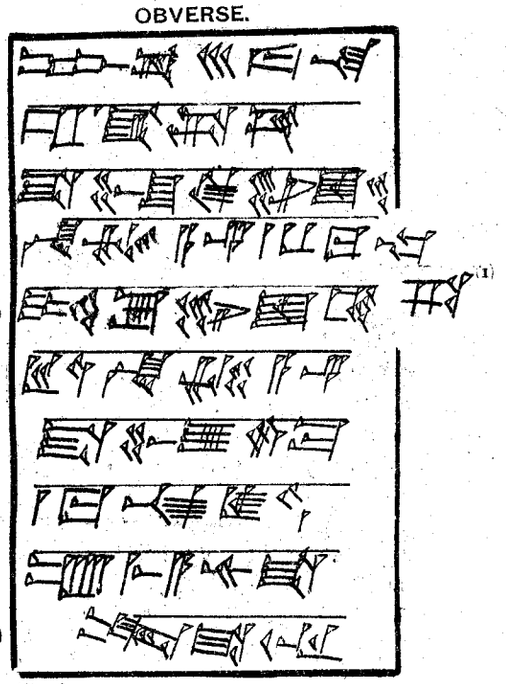
L.E.

CAPPADOCIAN CUNEIFORM TEXTS.

Deposits.

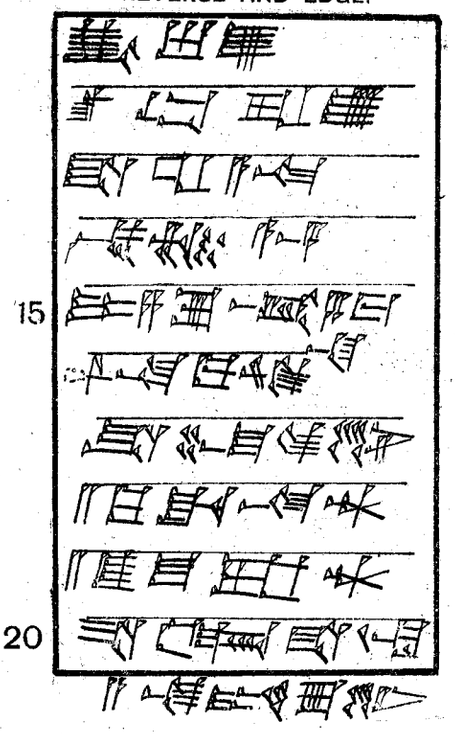
No. 113499.

OBVERSE.

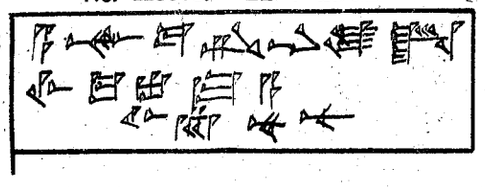


(1) To be read with line above.

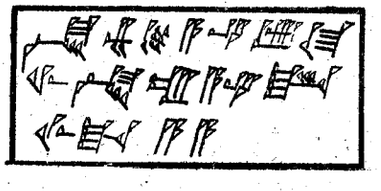
REVERSE AND EDGE.



No. 113373. LEFT EDGE.

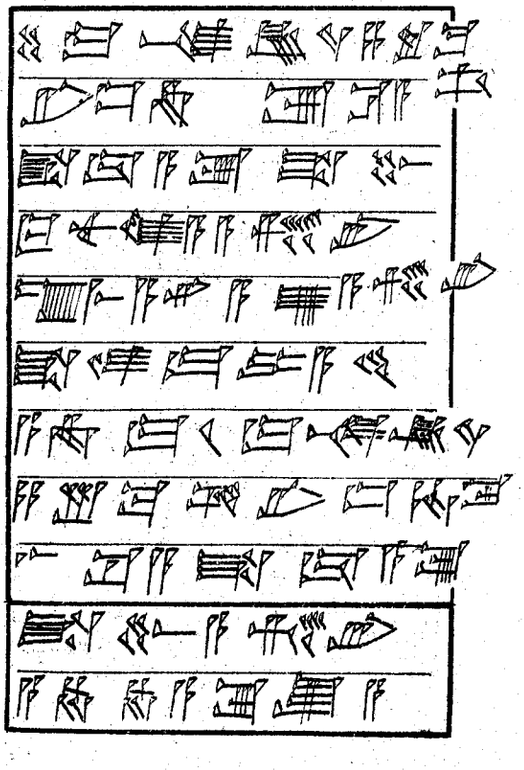


No. 113499. LEFT EDGE.

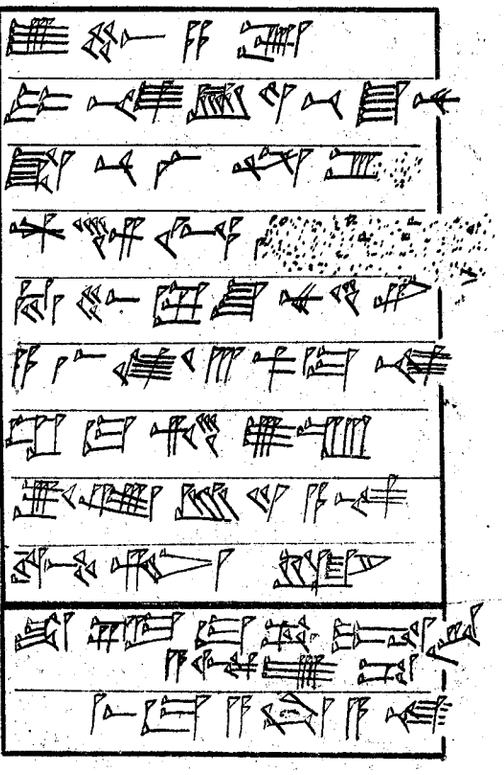


No. 113373.

OBVERSE AND EDGE.



REVERSE AND EDGE.

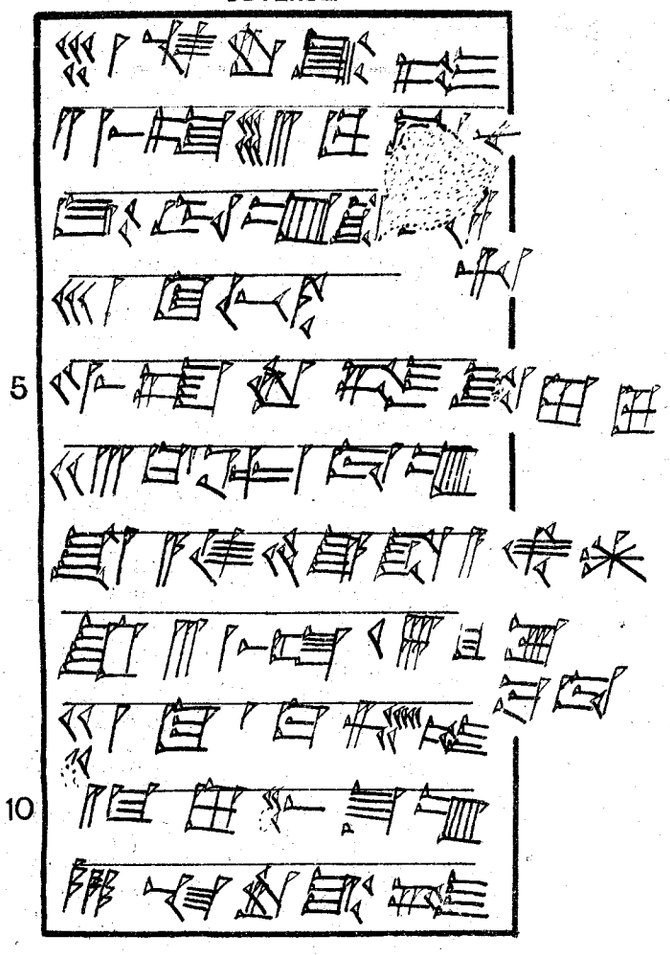


CAPPADOCIAN CUNEIFORM TEXTS.

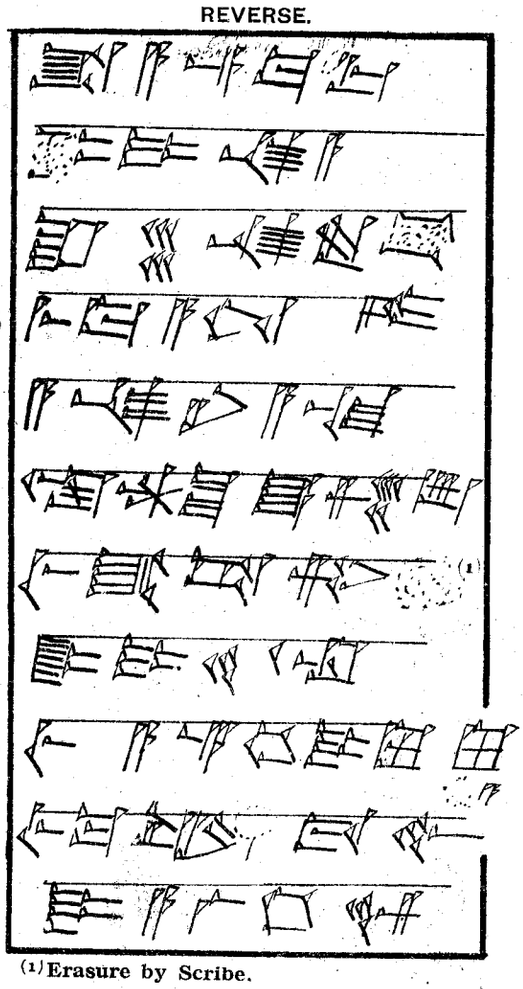
Deposits.

No. 113446.

OBVERSE.



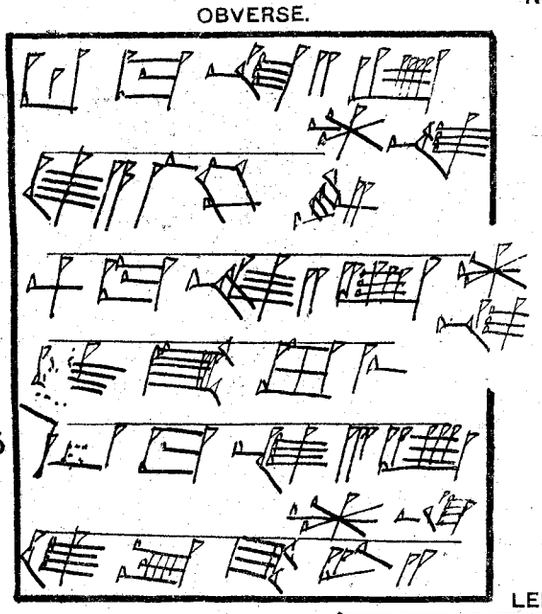
REVERSE.



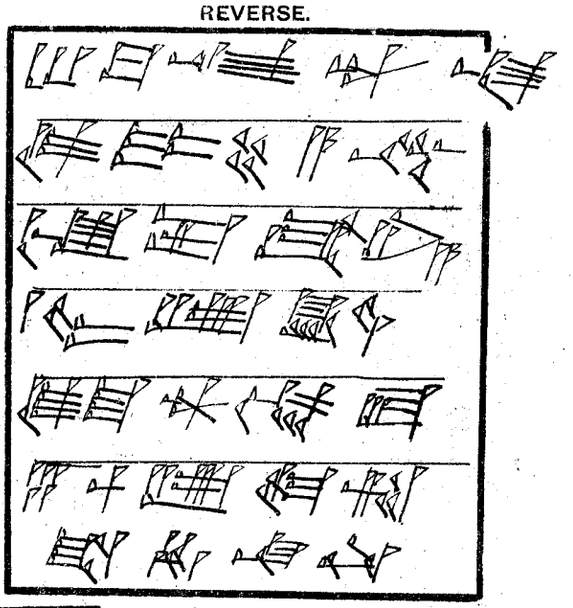
(1) Erasure by Scribe.

No. 113599.

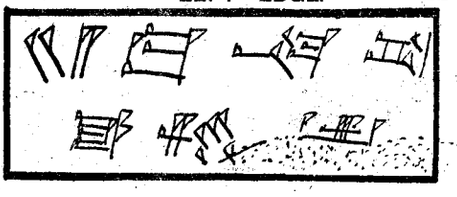
OBVERSE.



REVERSE.



LEFT EDGE.

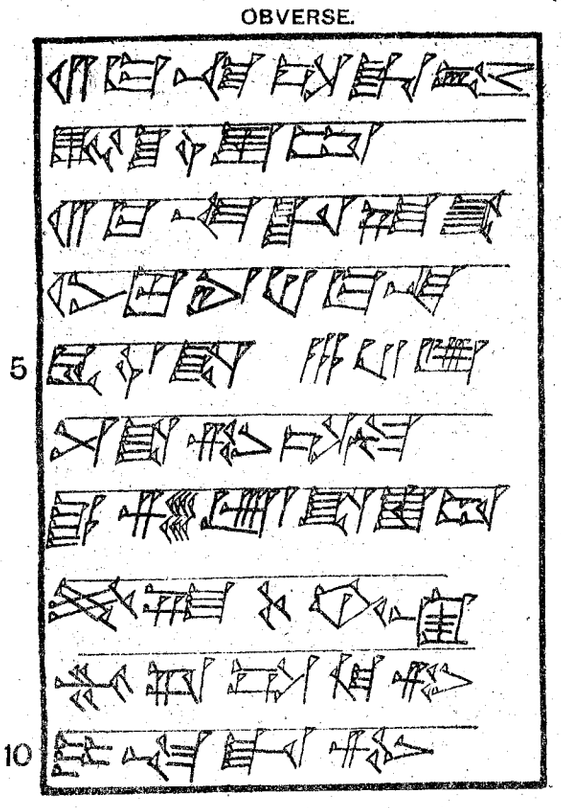


CAPPADOCIAN CUNEIFORM TEXTS.

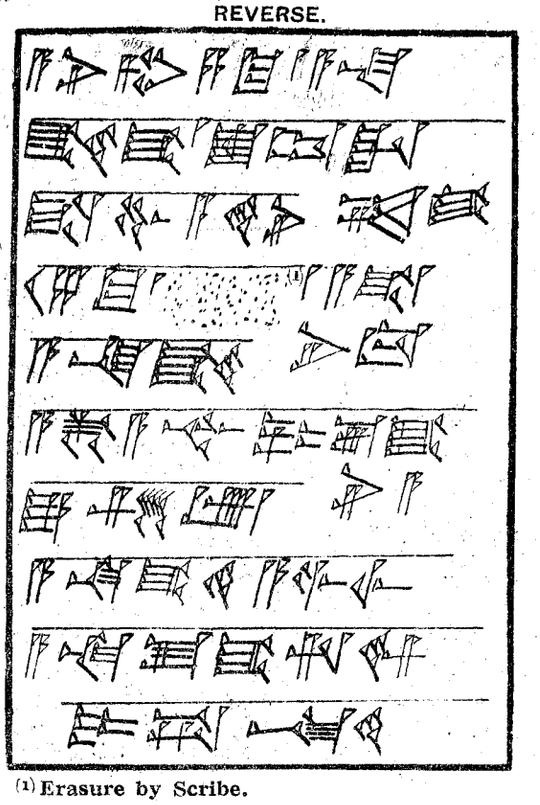
Deposits.

No. 113498.

OBVERSE.



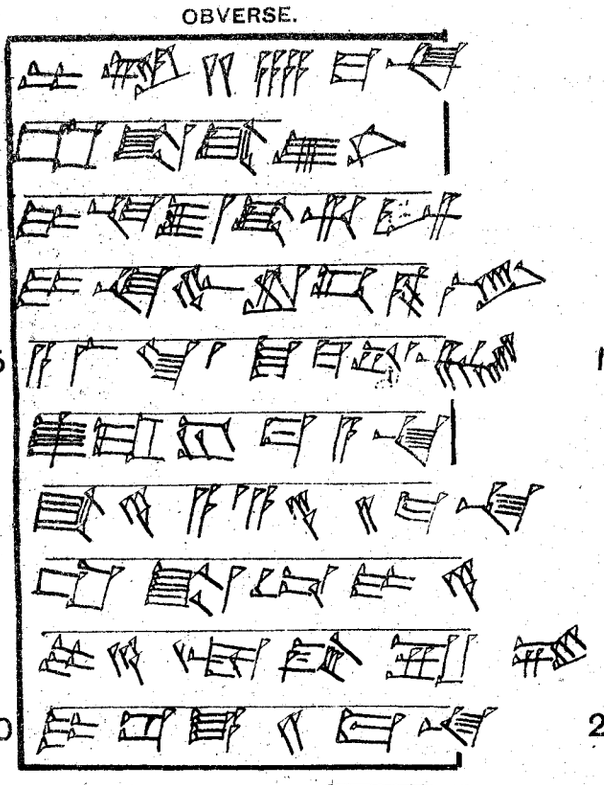
REVERSE.



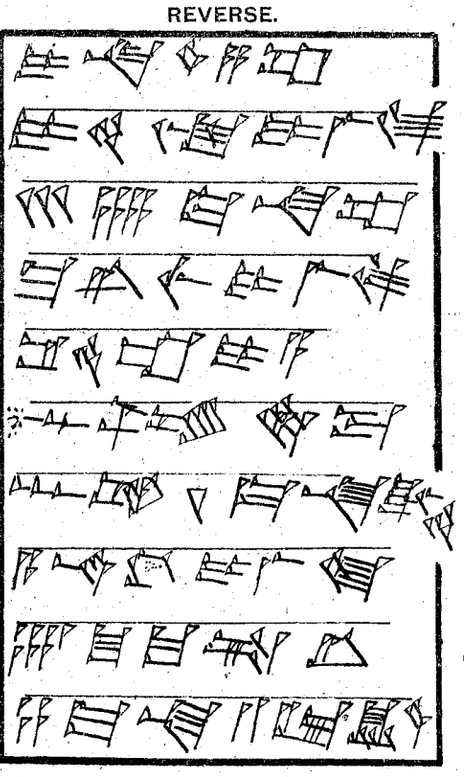
(1) Erasure by Scribe.

No. 113566.

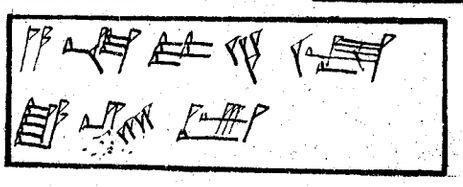
OBVERSE.



REVERSE.



LEFT EDGE.

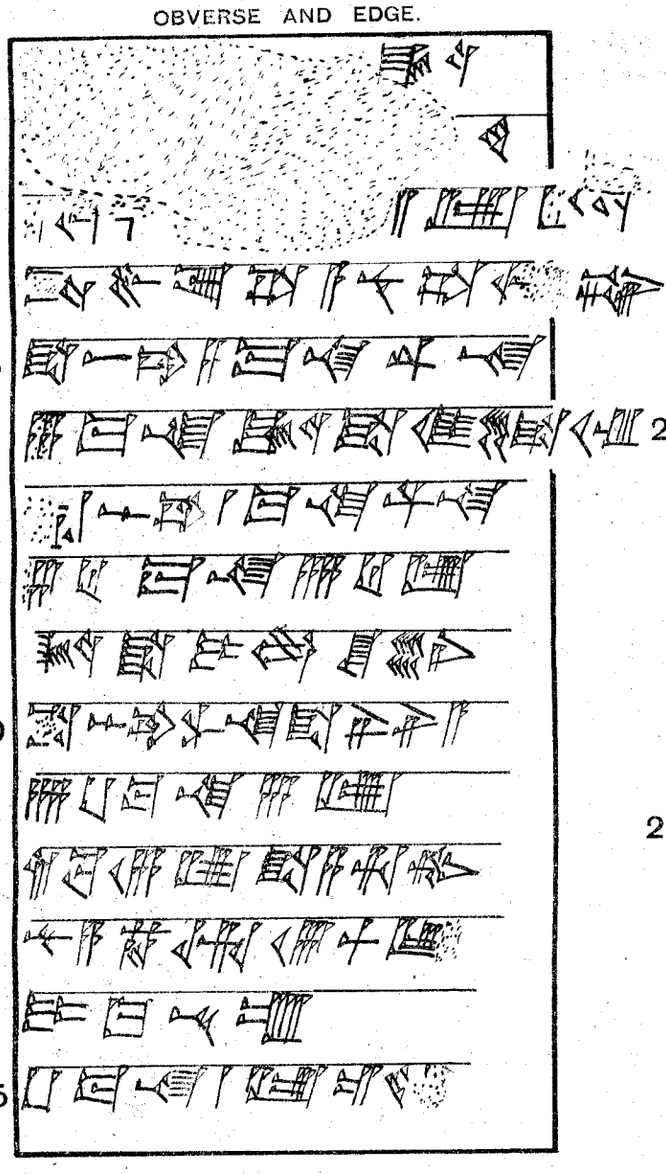


CAPPADOCIAN CUNEIFORM TEXTS.

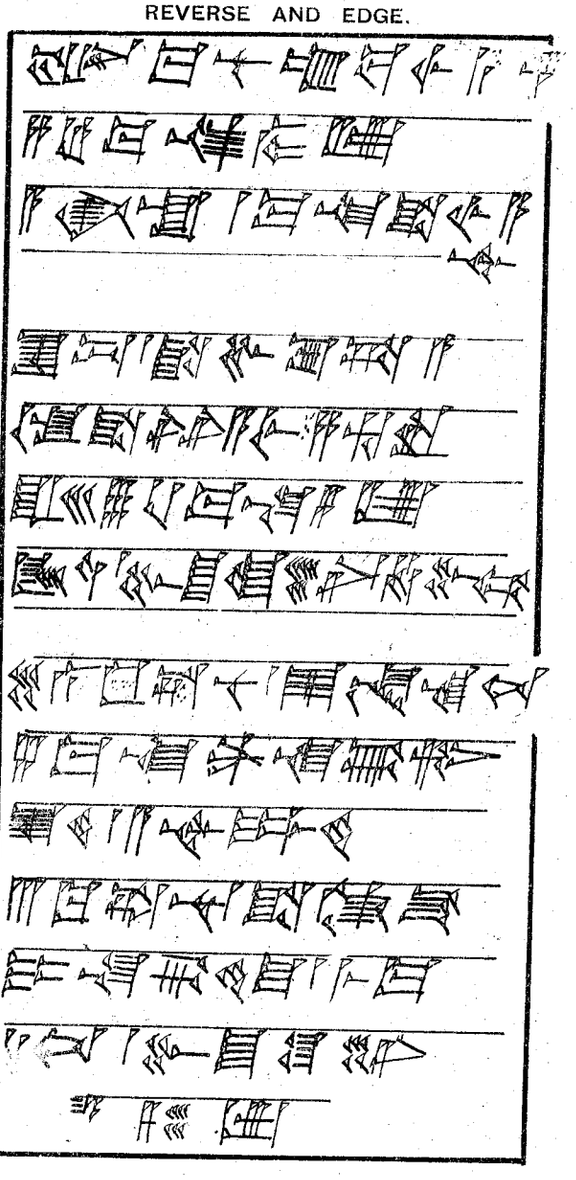
Deposits.

No. 113326.

OBVERSE AND EDGE.

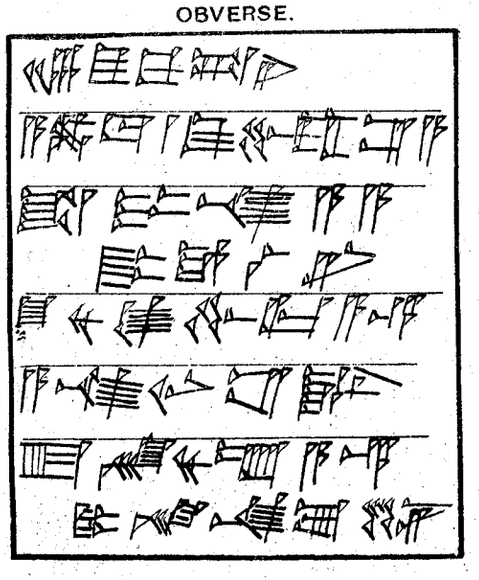


REVERSE AND EDGE.

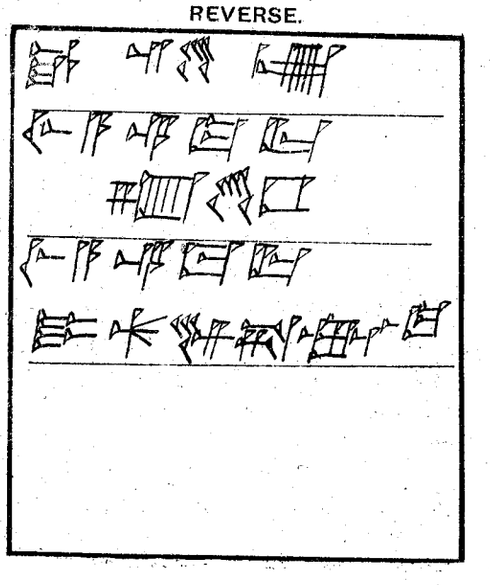


No. 113653.

OBVERSE.

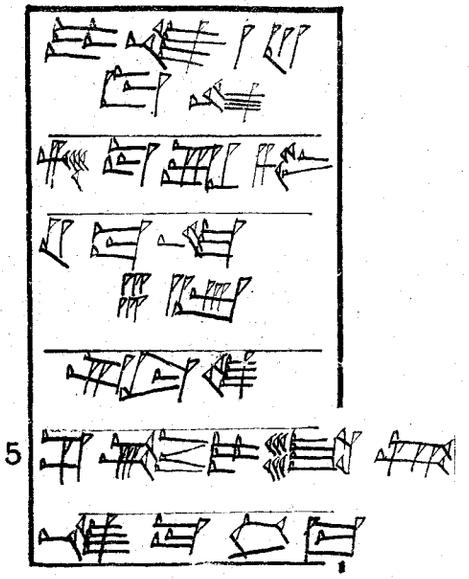


REVERSE.

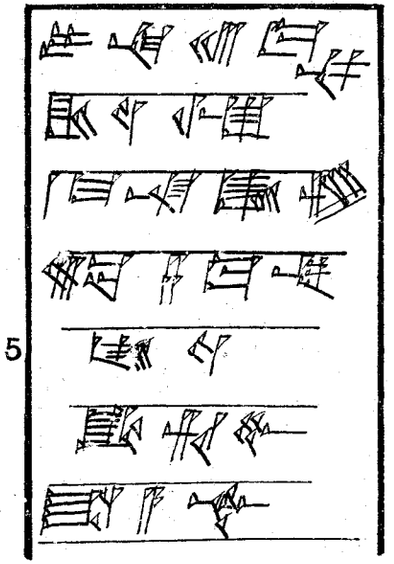


Disposal of Money, etc.

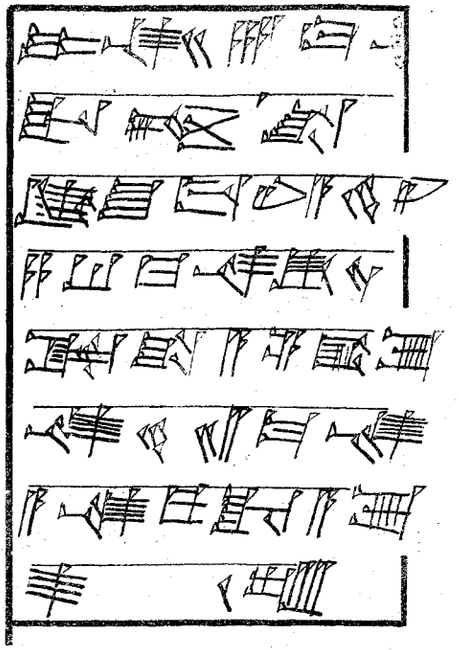
No. 113636. OBVERSE.



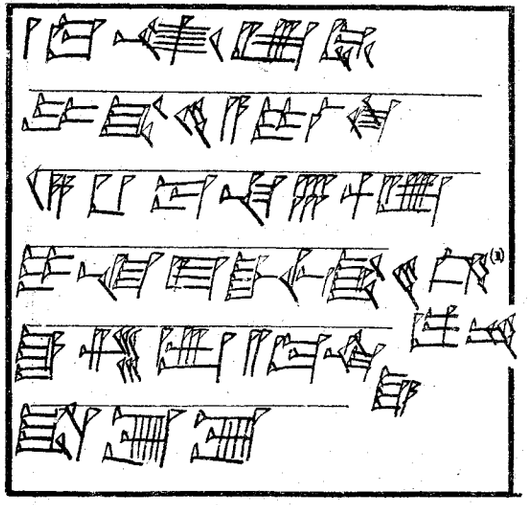
No. 113628. OBVERSE.



No. 113601. OBVERSE ONLY.



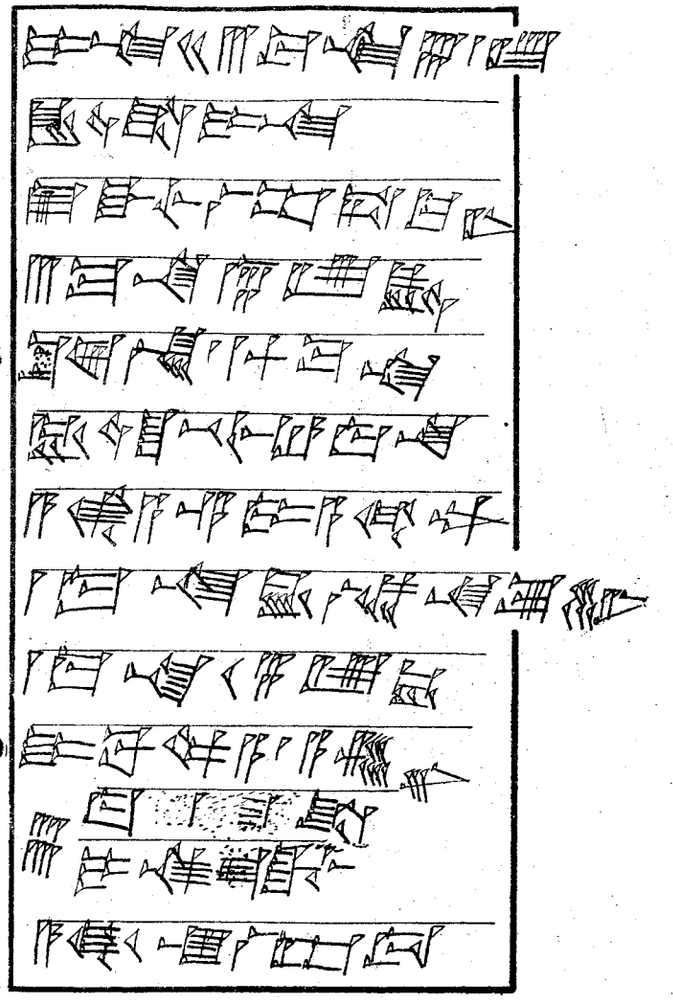
No. 113515. REVERSE.



Remainder uninscribed.

(1) Belongs probably to line above.

No. 113515 OBVERSE.

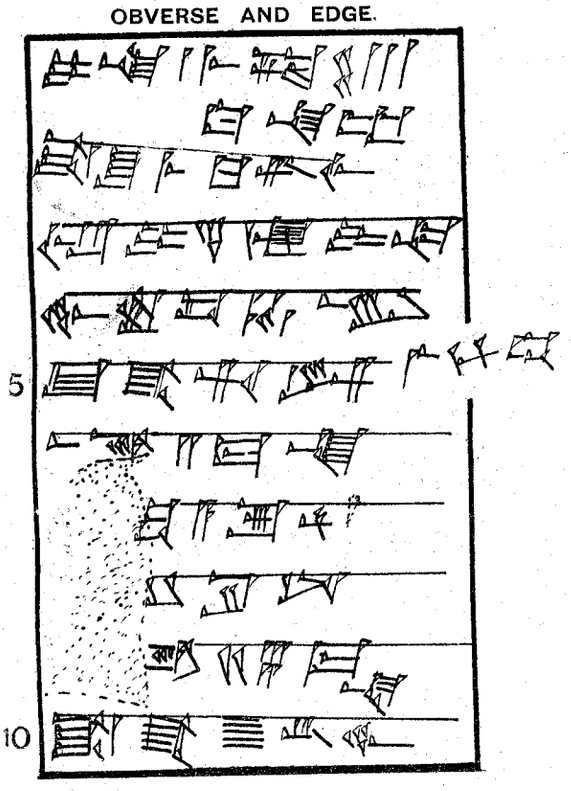


CAPPADOCIAN CUNEIFORM TEXTS.

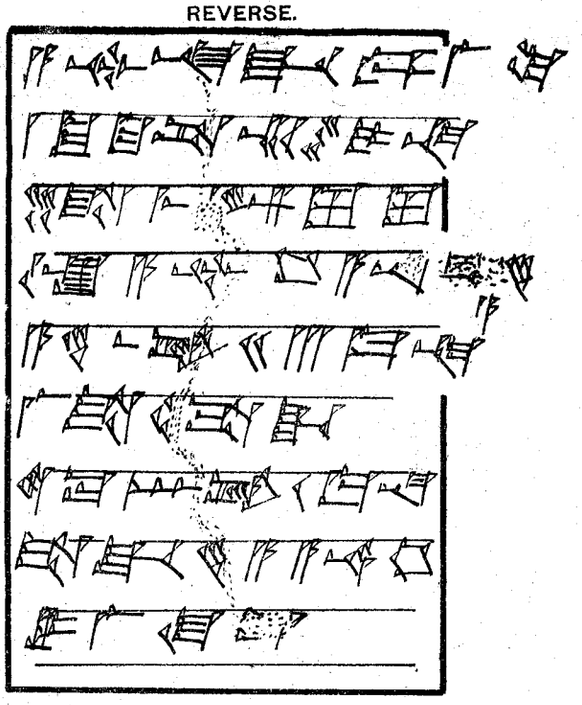
Disposal of Money, etc.

No. 113425.

OBVERSE AND EDGE.

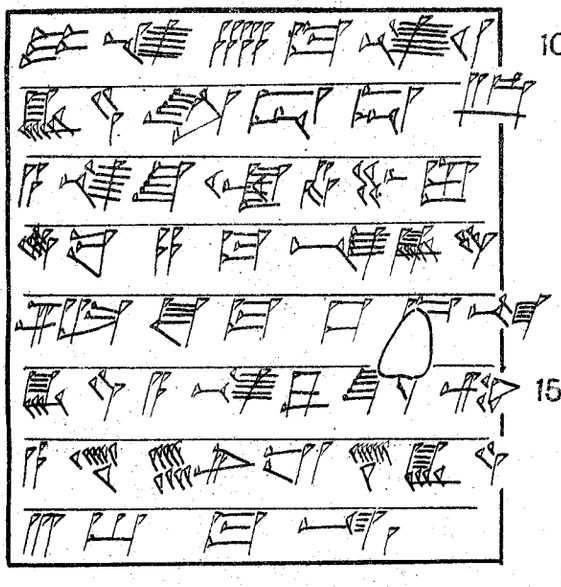


REVERSE.

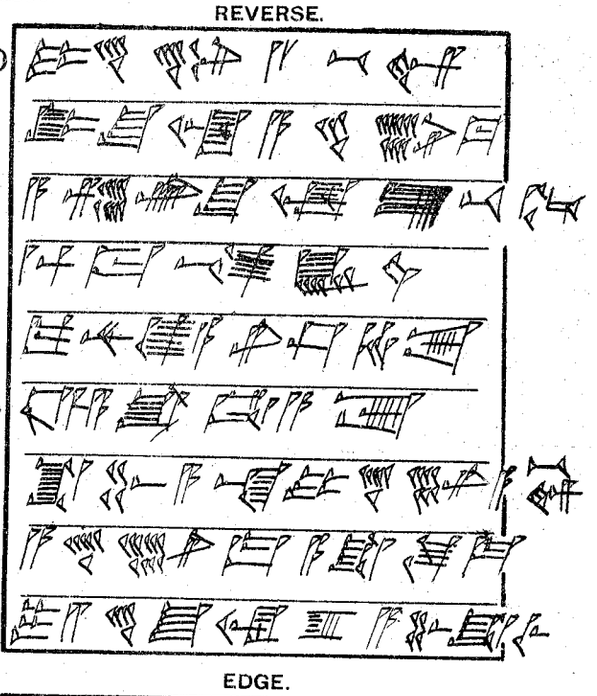


No. 113360.

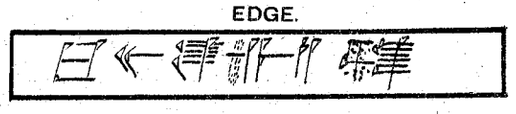
OBVERSE.



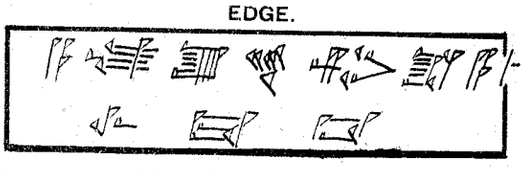
REVERSE.

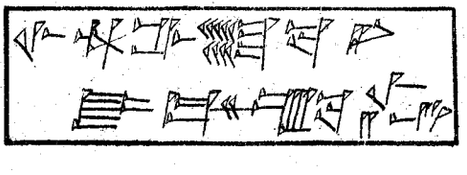


EDGE.



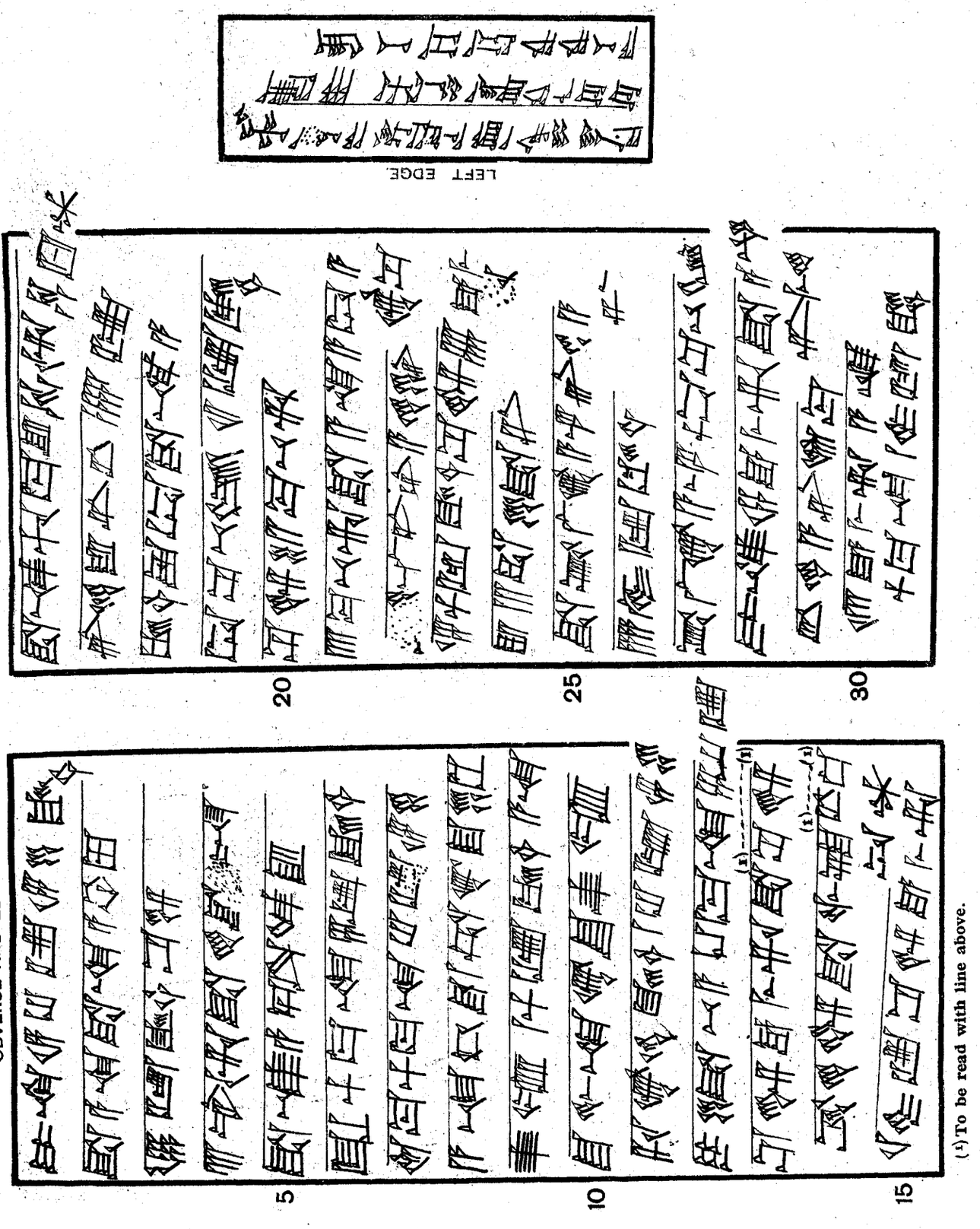
EDGE.





CAPPADOCIAN CUNEIFORM TEXTS.

Disposal of Money, etc.



No. 113477.

OBVERSE AND EDGE.

REVERSE AND EDGE.

LEFT EDGE

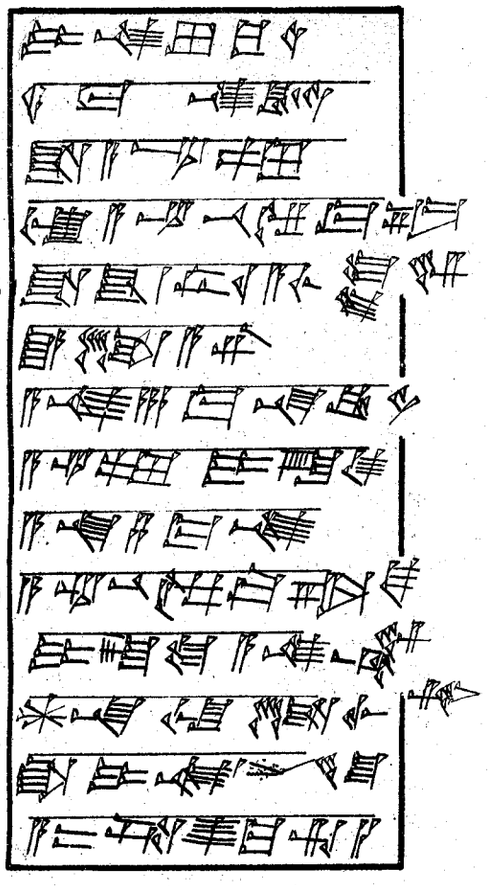
(1) To be read with line above.

CAPPADOCIAN CUNEIFORM TEXTS.

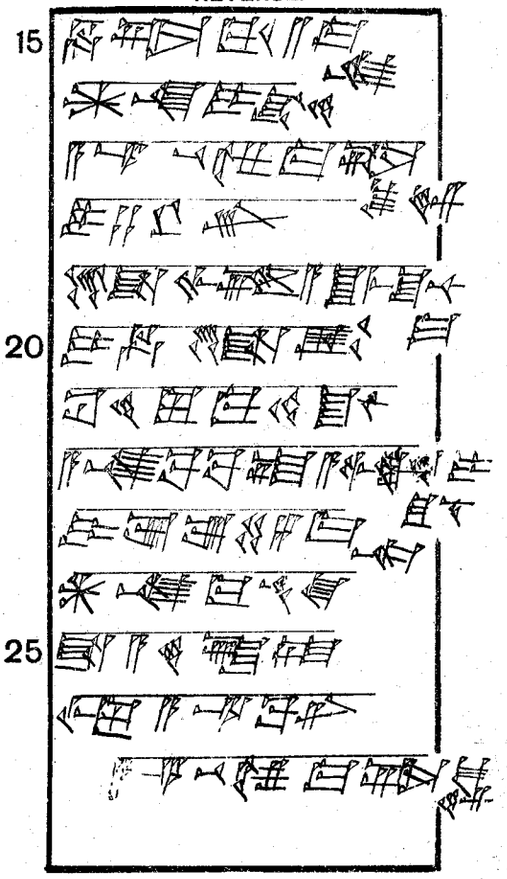
Disposal of Money, etc.

No. 113348.

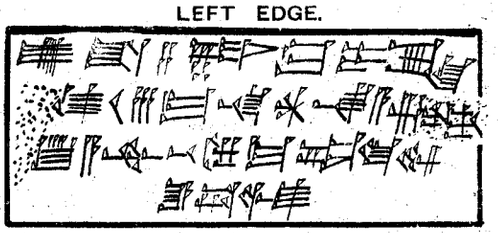
OBVERSE.



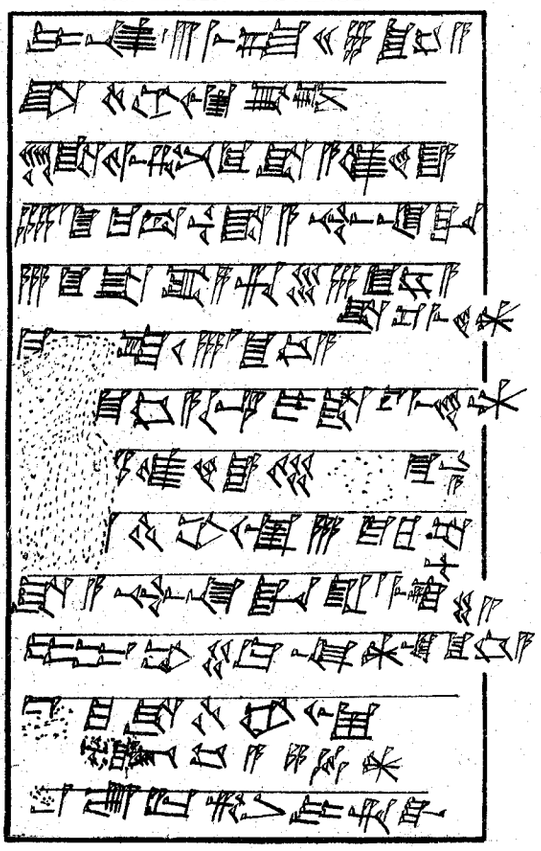
REVERSE.



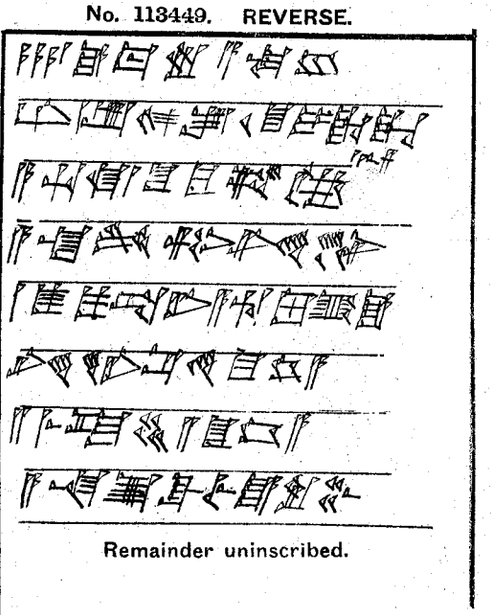
LEFT EDGE.



No. 113449. OBVERSE.



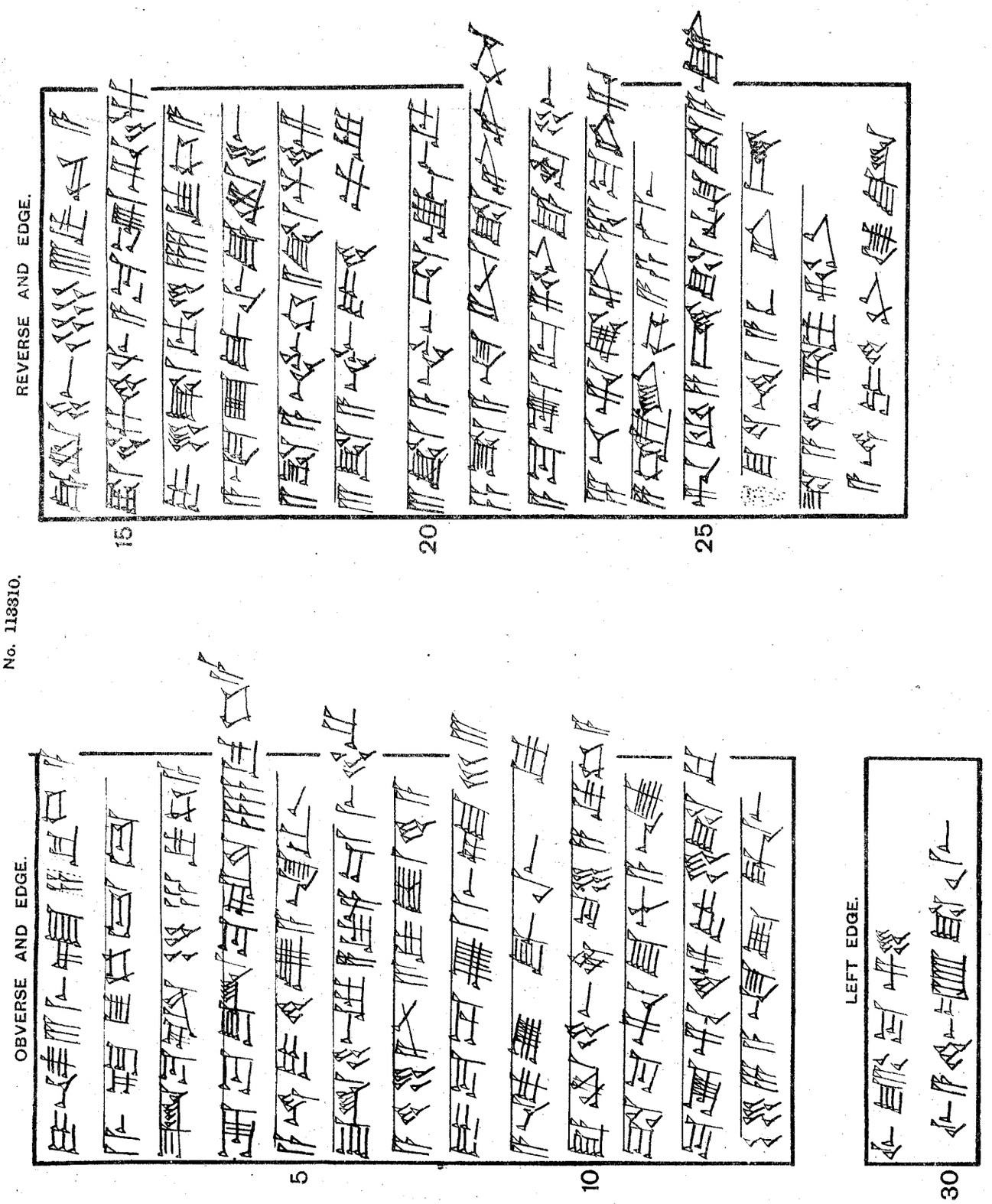
No. 113449. REVERSE.



Remainder uninscribed.

CAPPADOCIAN CUNEIFORM TEXTS.

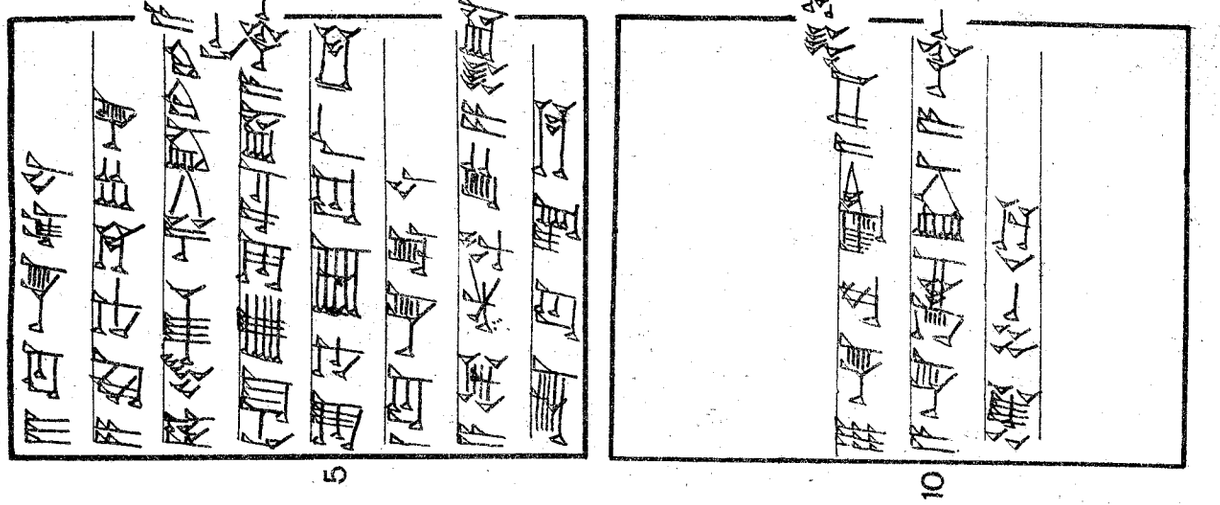
Disposal of Clothes.



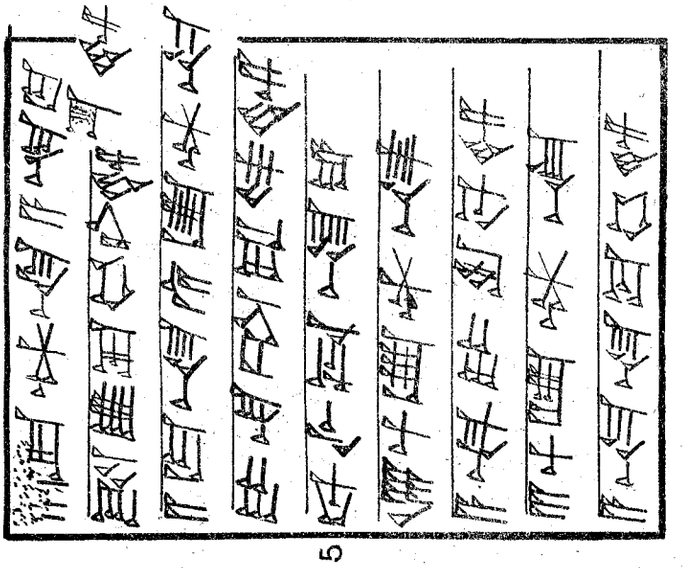
CAPPADOCIAN CUNEIFORM TEXTS.

Payments, Receipts, Commercial Notes.

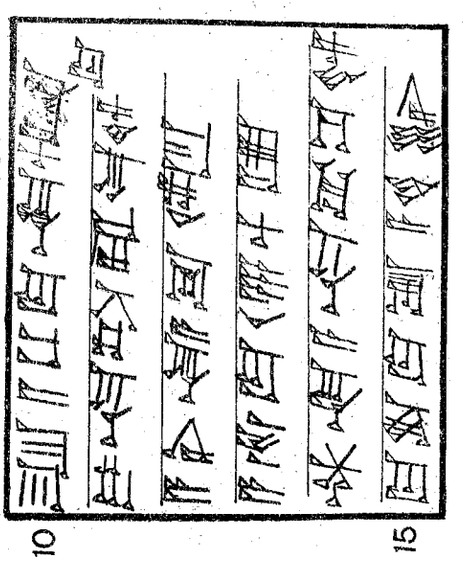
No. 113619. OBVERSE AND REVERSE.



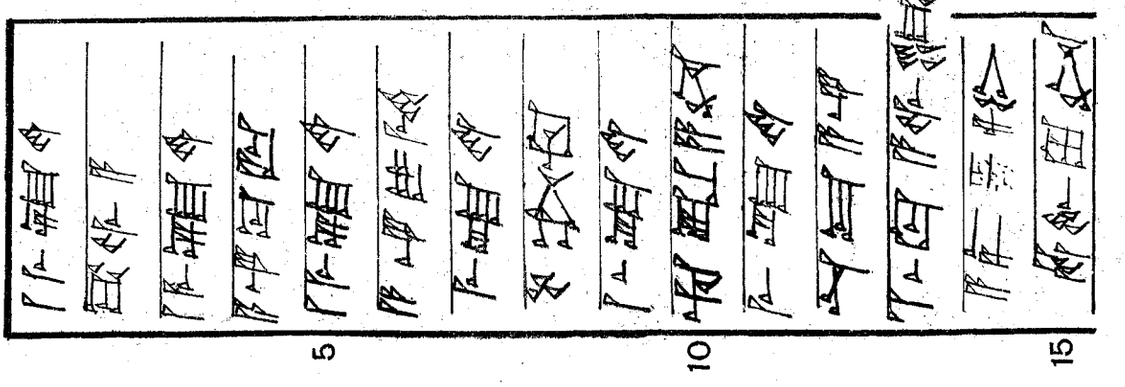
No. 113540. OBVERSE.



No. 113540. REVERSE



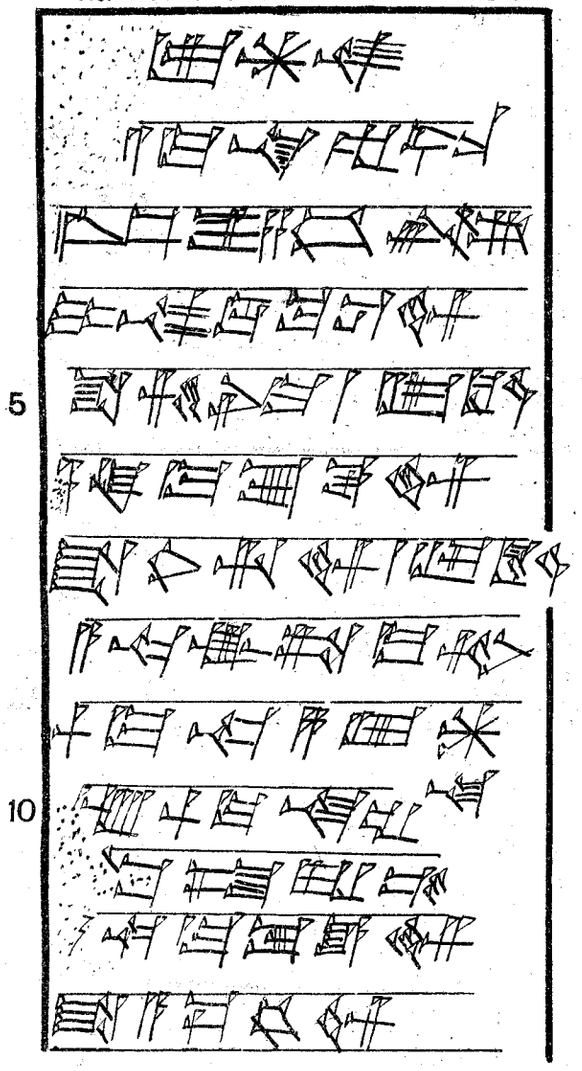
No. 113635. OBVERSE AND REVERSE.



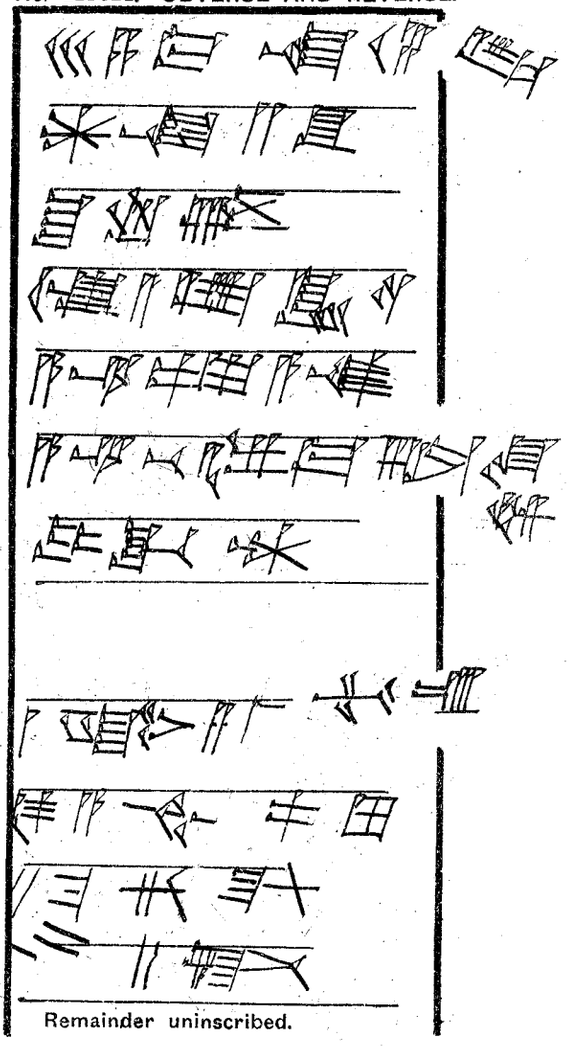
CAPPADOCIAN CUNEIFORM TEXTS.

Payments, Receipts, Commercial Notes.

No. 113611. OBVERSE AND REVERSE.



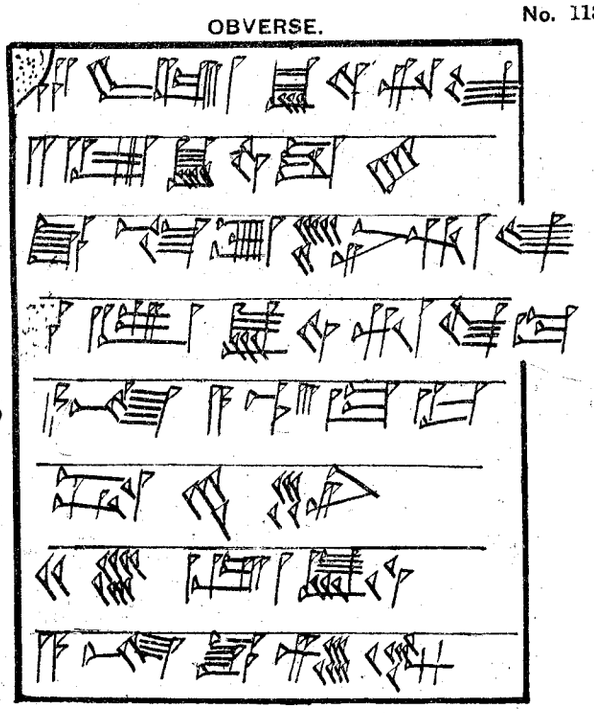
No. 113614. OBVERSE AND REVERSE.



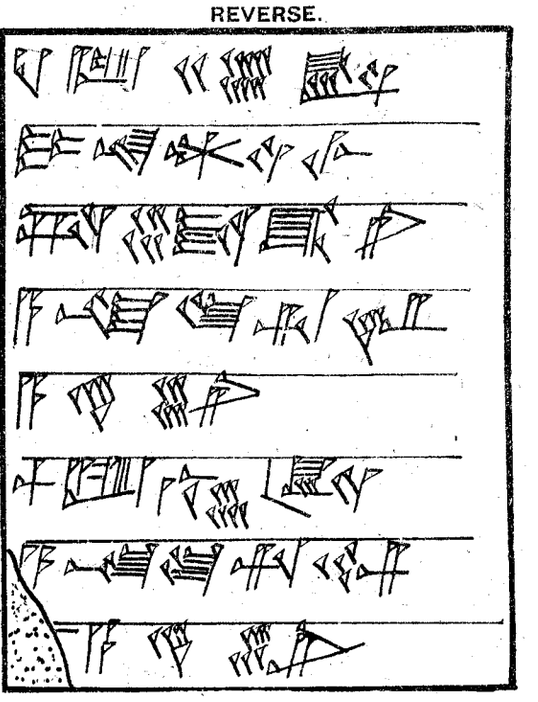
Remainder uninscribed.

No. 113547.

OBVERSE.

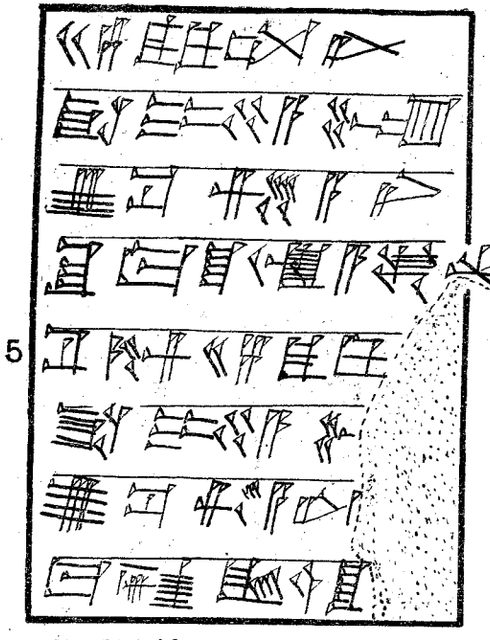


REVERSE.

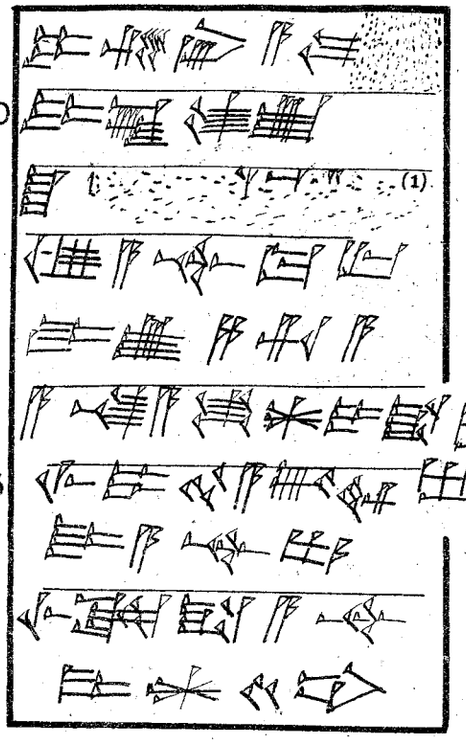


No. 113455.

OBVERSE.

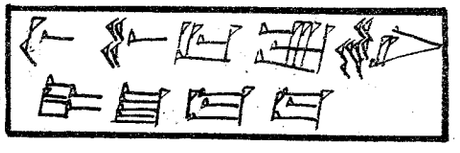


REVERSE.

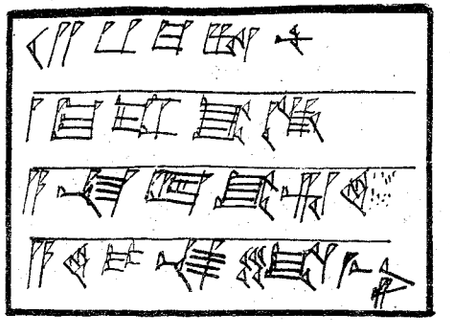


(1) Erasure by Scribe.

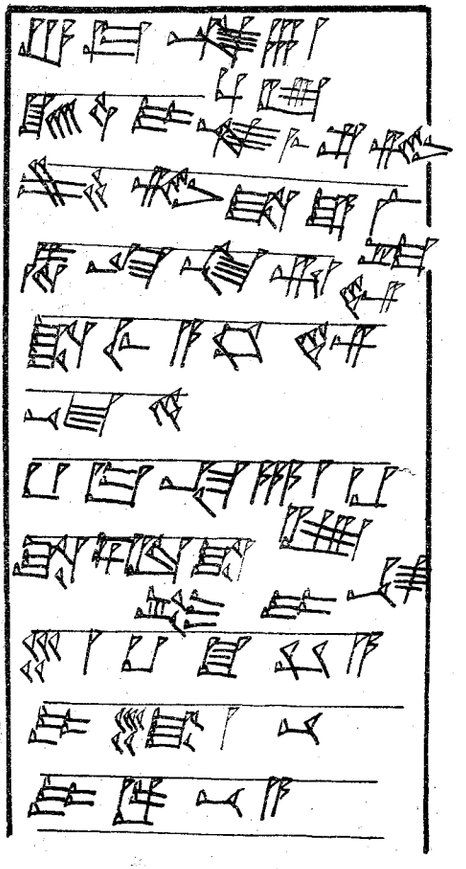
No. 113455. LEFT EDGE.



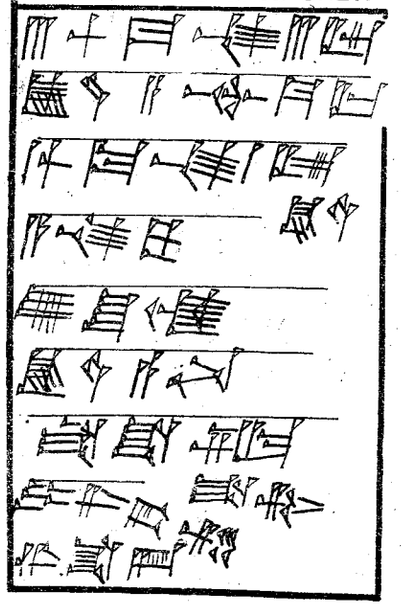
No. 113629. OBVERSE ONLY.



No. 113644. OBVERSE AND REVERSE.



No. 113646 OBVERSE ONLY.

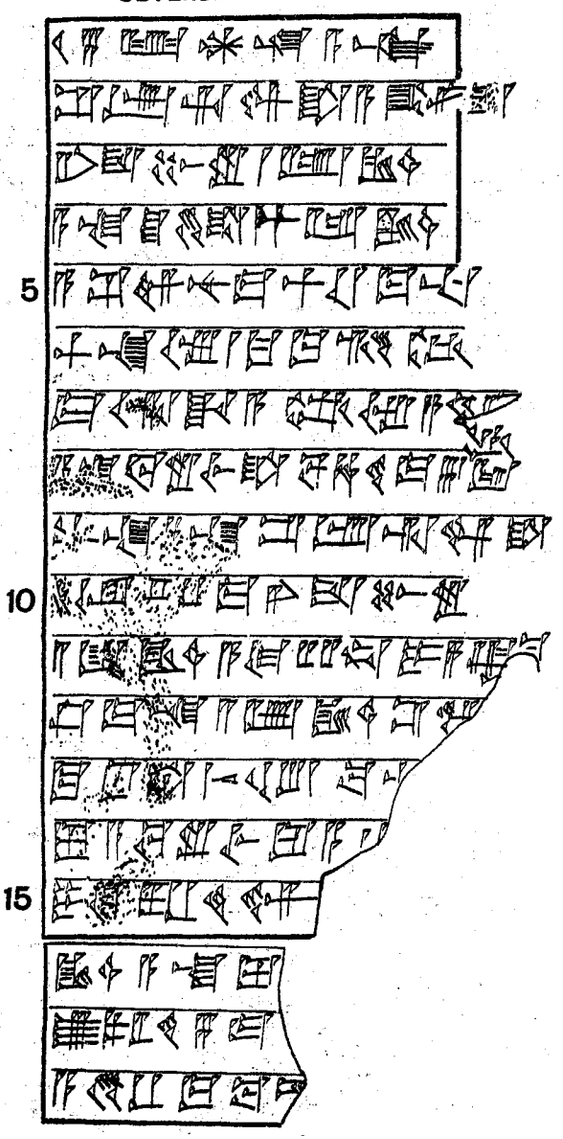


CAPPADOCIAN CUNEIFORM TEXTS.

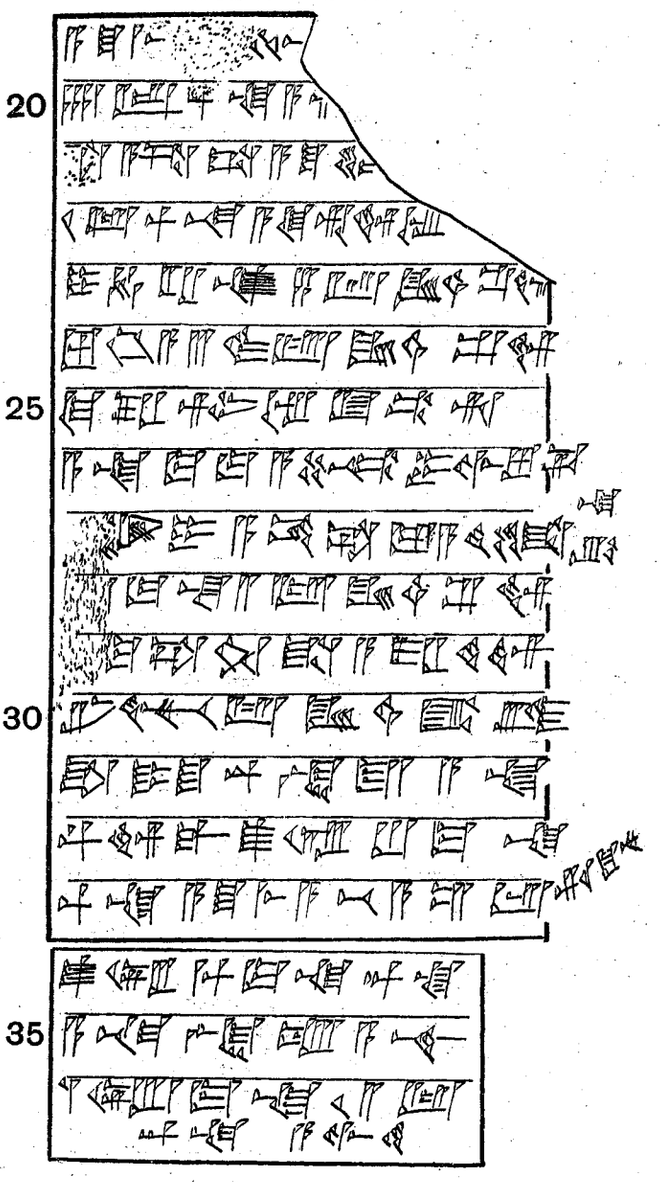
Payments, Receipts, Commercial Notes.

No. 113319.

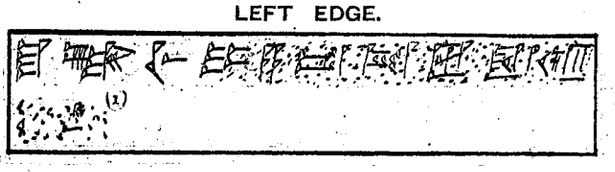
OBVERSE AND EDGE.



REVERSE AND EDGE.



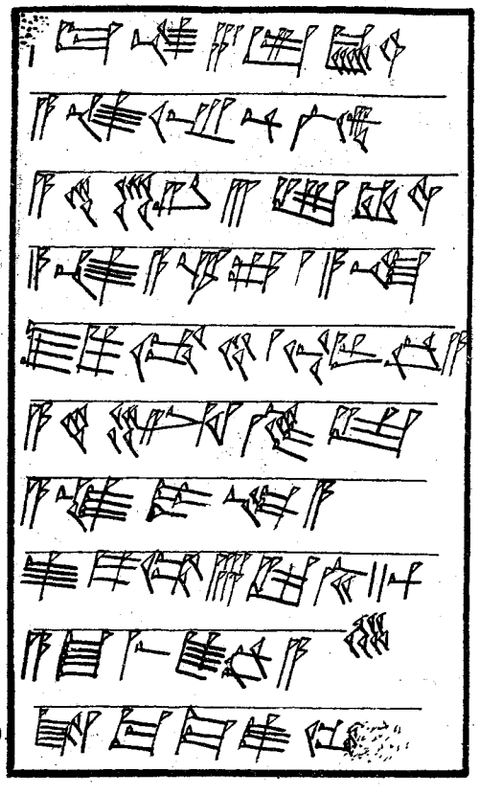
LEFT EDGE.



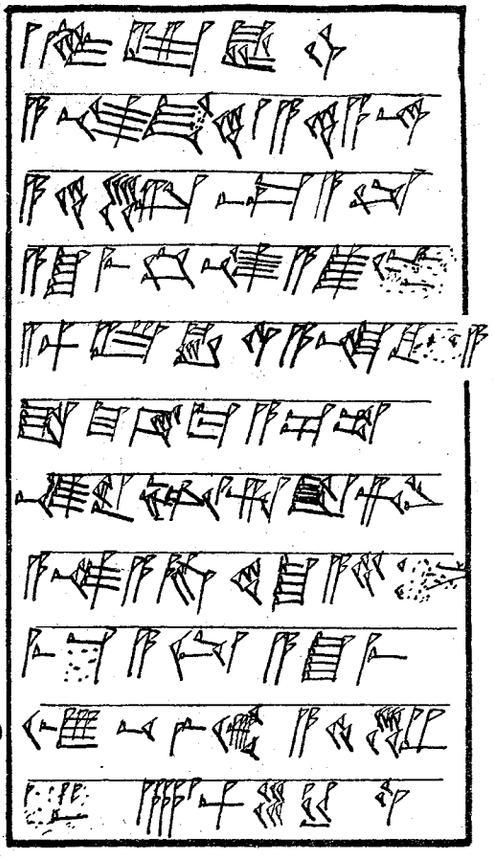
(1) Erasure by Scribe.

No. 113598.

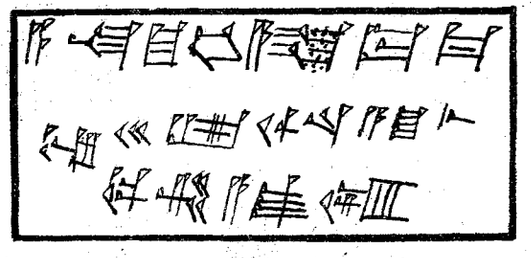
OBVERSE.



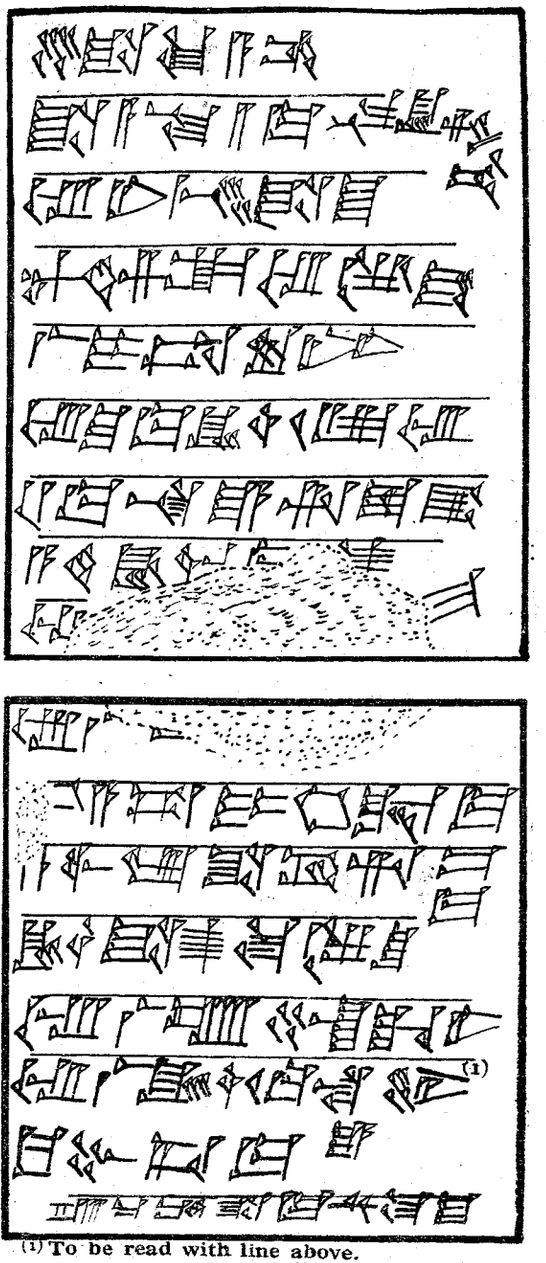
REVERSE.



LEFT EDGE.

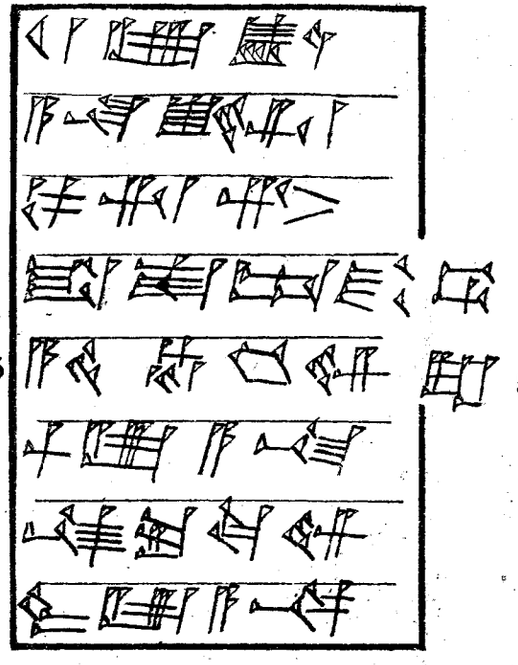


No. 113538. OBVERSE AND REVERSE.

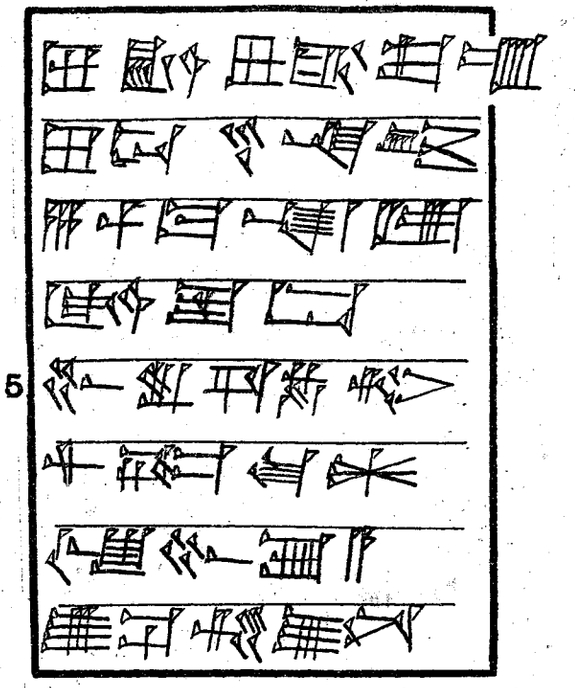


(1) To be read with line above.

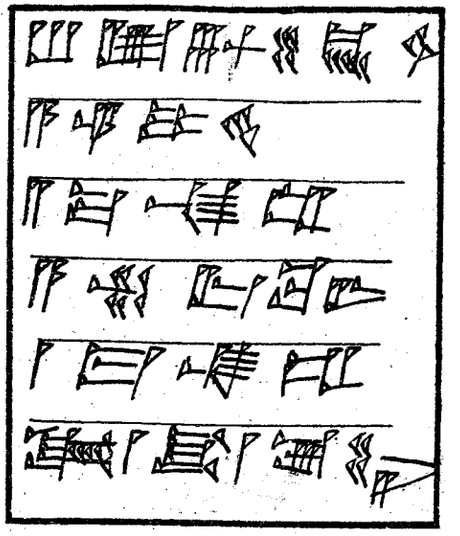
No. 113651. OBVERSE AND REVERSE.



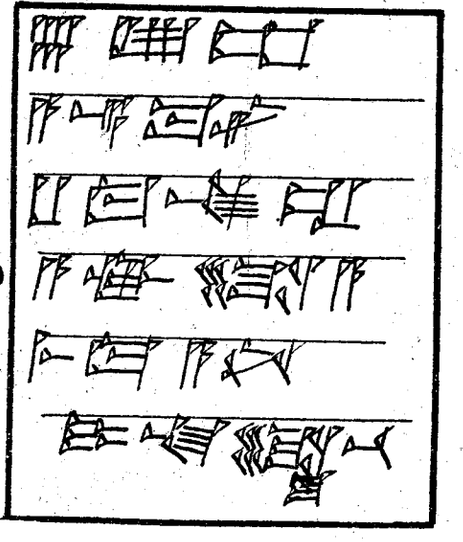
No. 113525. OBVERSE AND EDGE.



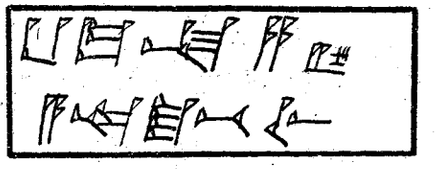
No. 113633. OBVERSE.



No. 113633. REVERSE.



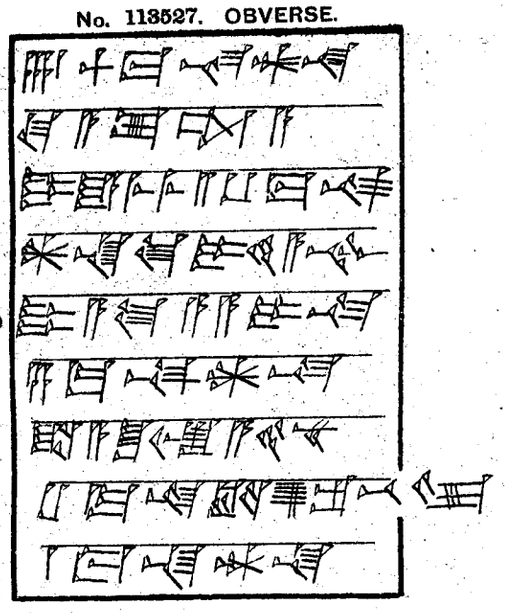
No. 113651. LEFT EDGE.



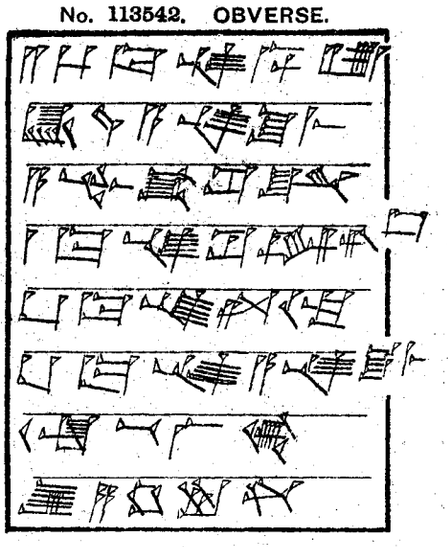
CAPPADOCIAN CUNEIFORM TEXTS.

Payments, Receipts, Commercial Notes.

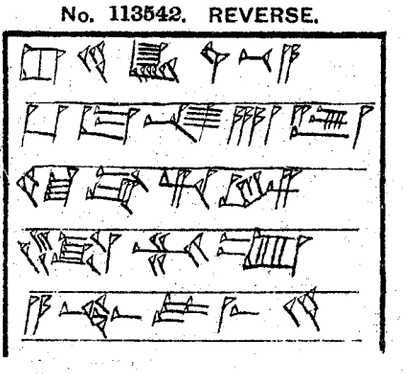
No. 113527. OBVERSE.



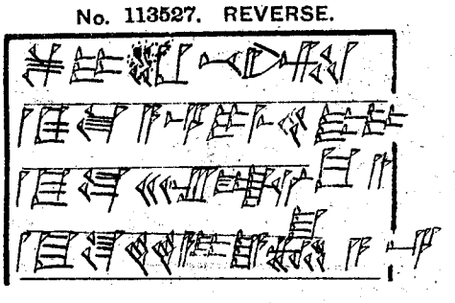
No. 113542. OBVERSE.



No. 113542. REVERSE.

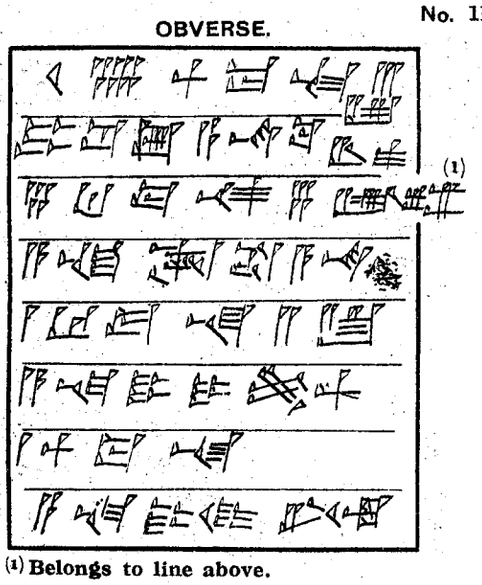


No. 113527. REVERSE.



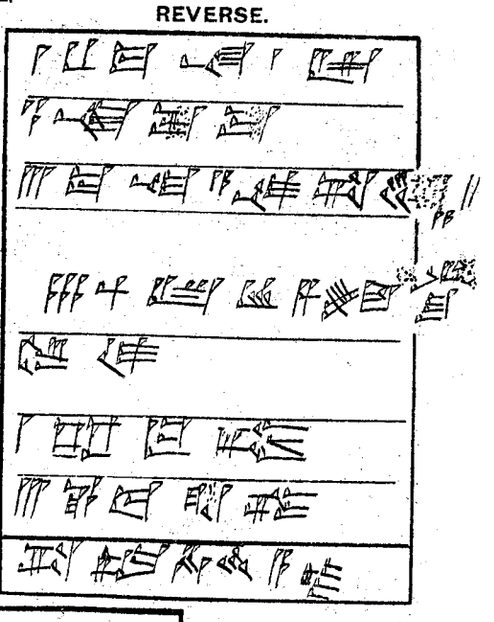
No. 113371.

OBVERSE.

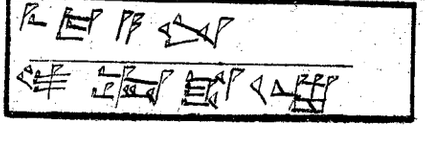


(1) Belongs to line above.

REVERSE.



LEFT EDGE.

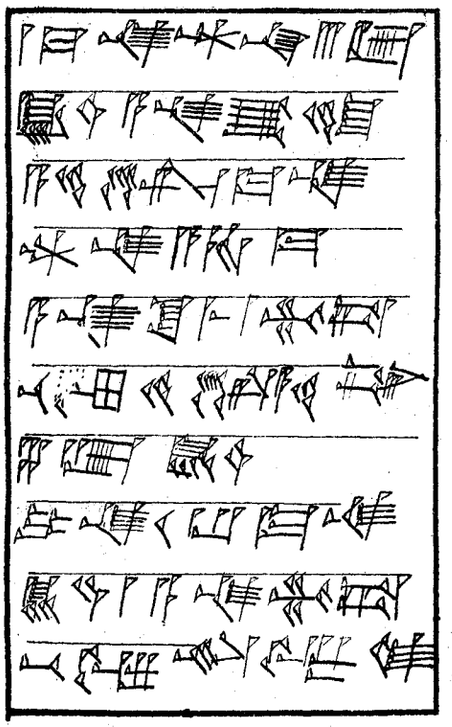


CAPPADOCIAN CUNEIFORM TEXTS.

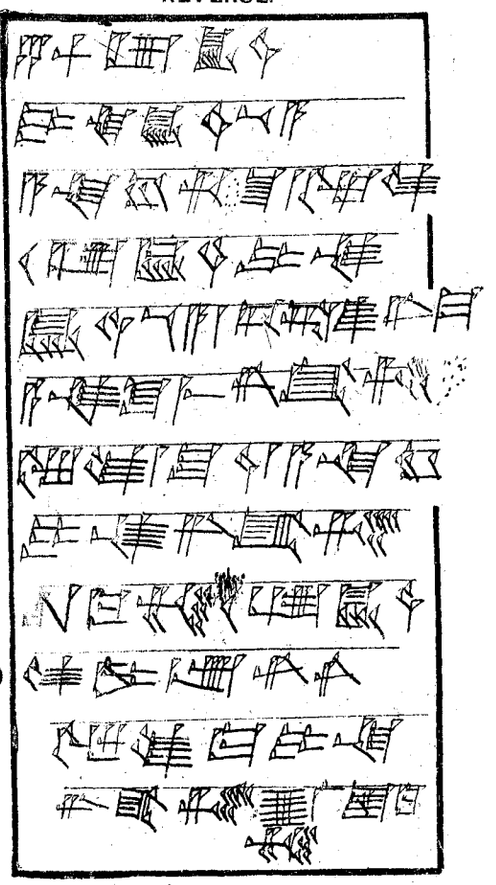
Payments, Receipts, Commercial Notes.

No. 113472.

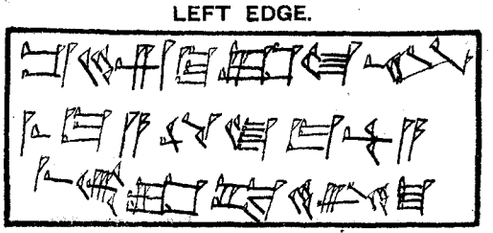
OBVERSE.



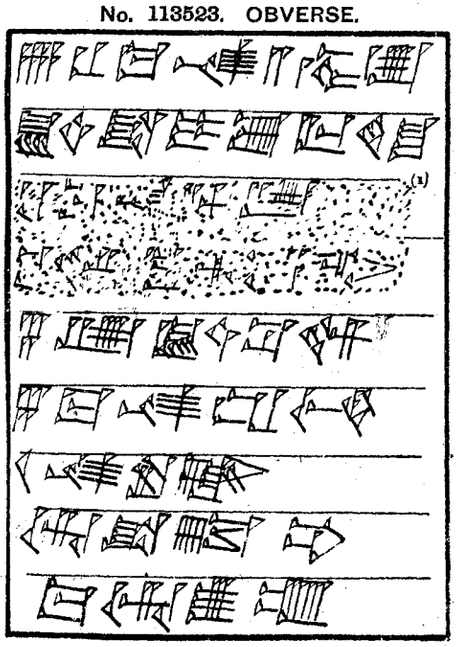
REVERSE.



LEFT EDGE.

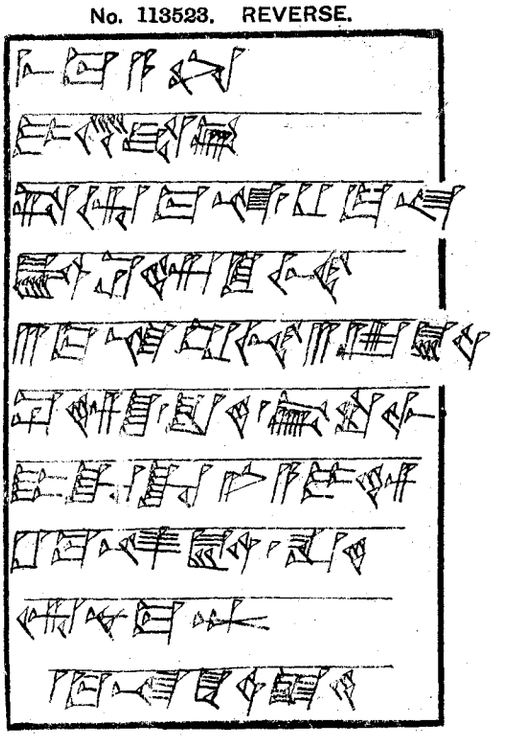


No. 113523. OBVERSE.



(1) Erasure by Scribe.

No. 113523. REVERSE.



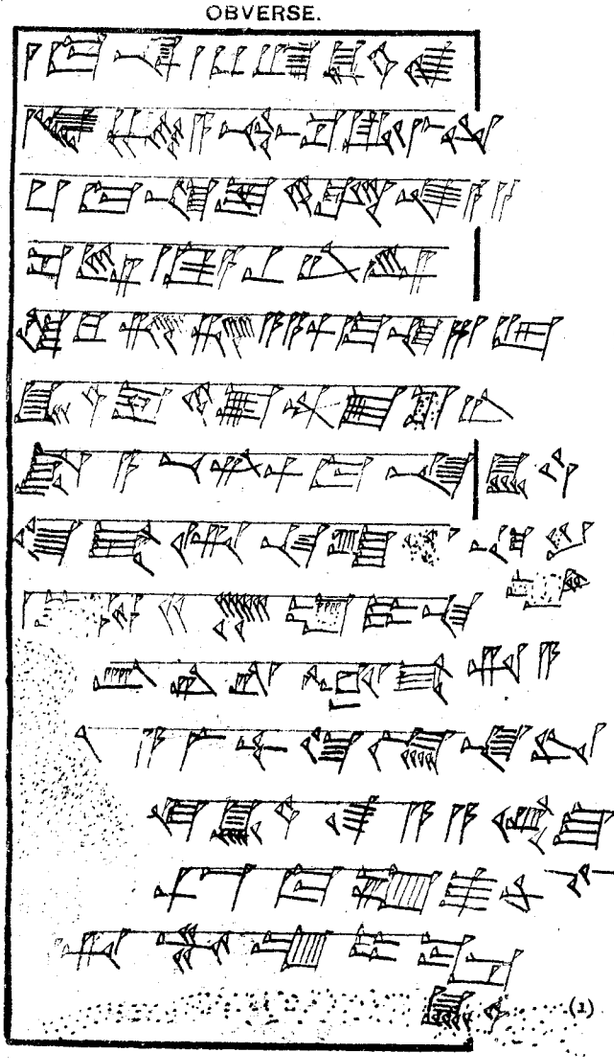
LEFT EDGE.

CAPPADOCIAN CUNEIFORM TEXTS.

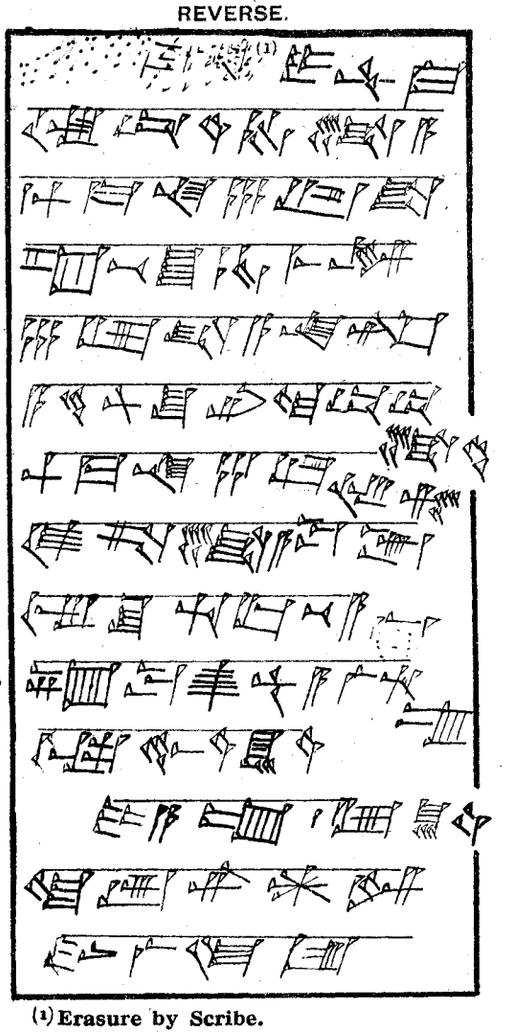
Payments, Receipts, Commercial Notes.

No. 113347.

OBVERSE.



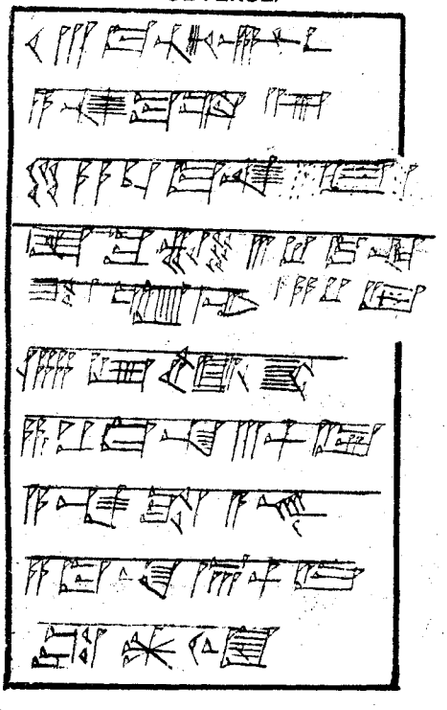
REVERSE.



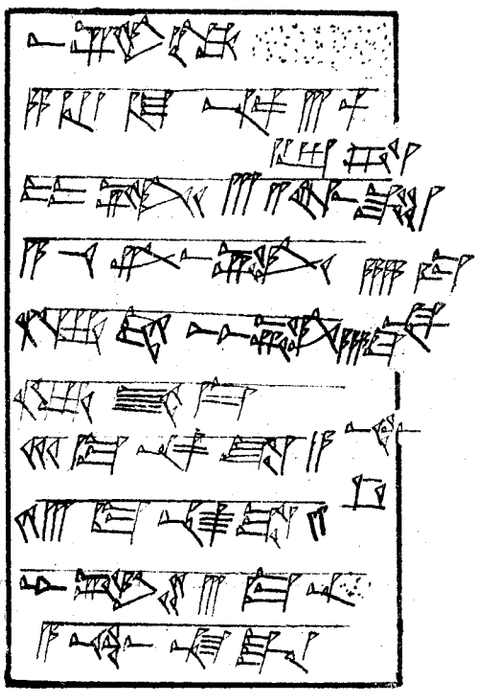
(1) Erasure by Scribe.

No. 113396.

OBVERSE.

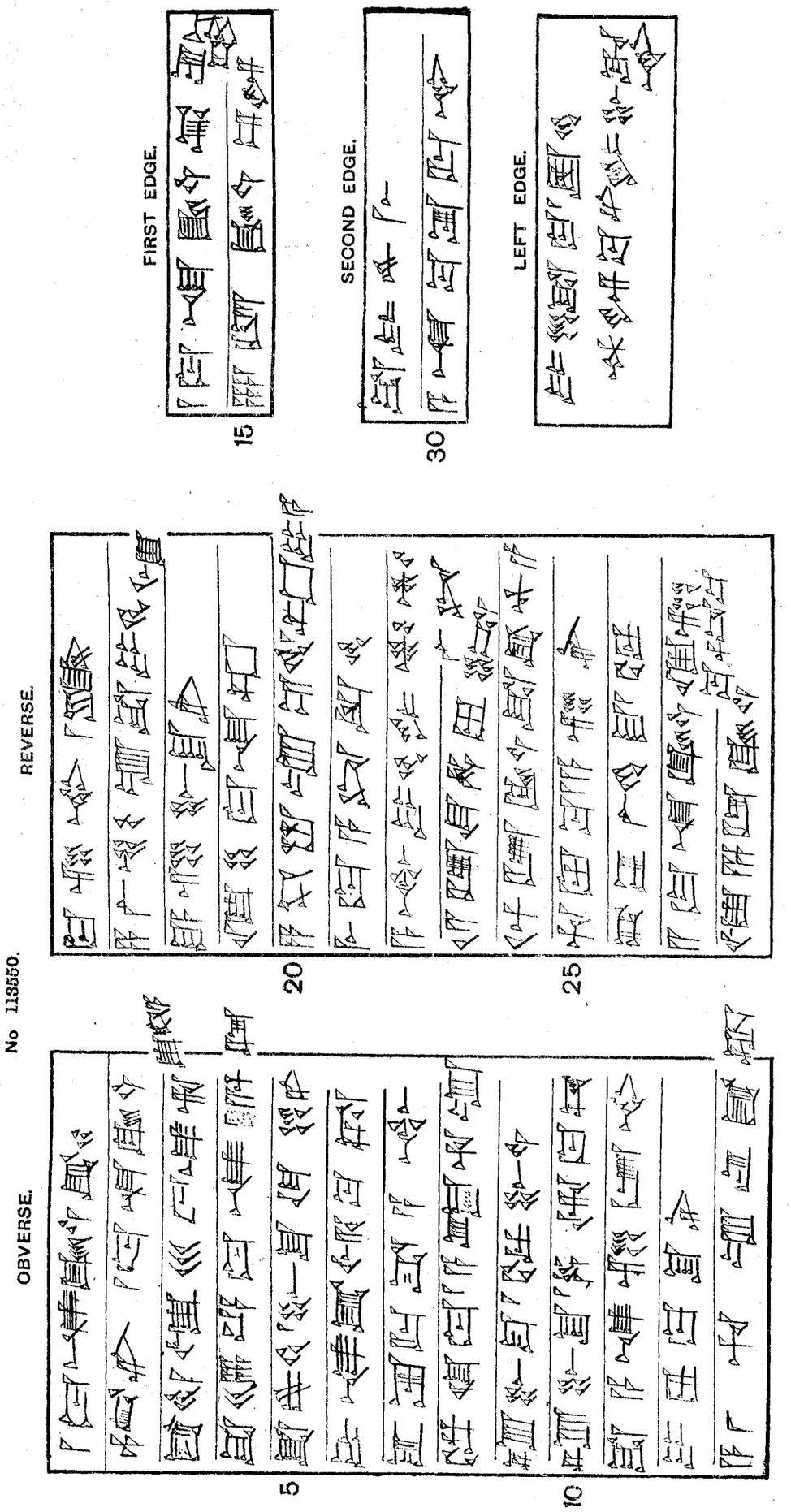


REVERSE.

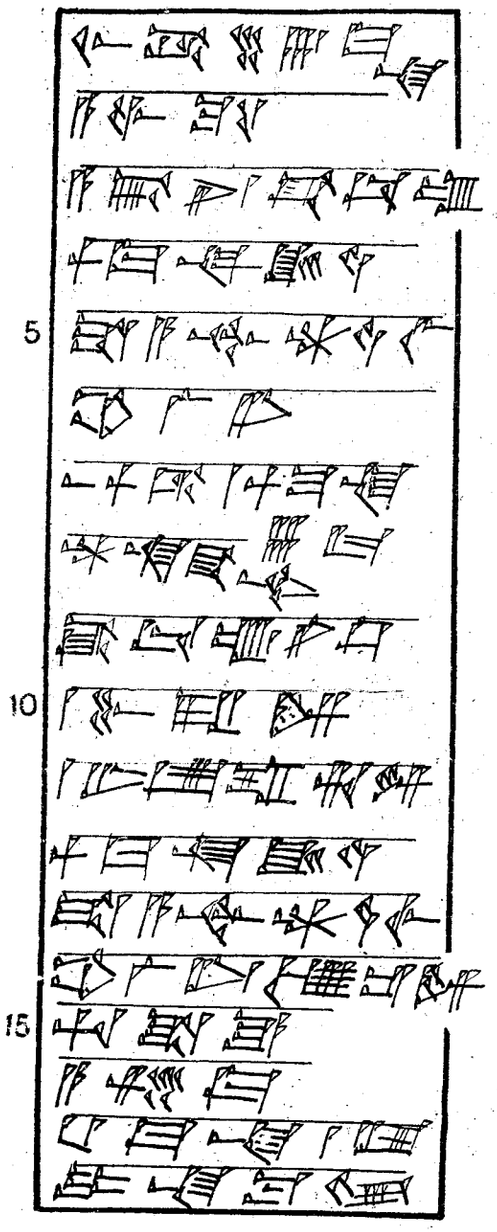


CAPPADOCIAN CUNEIFORM TEXTS.

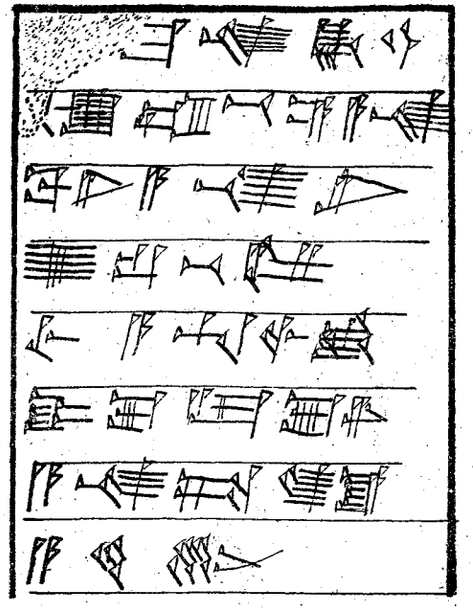
Payments, Receipts, Commercial Notes.



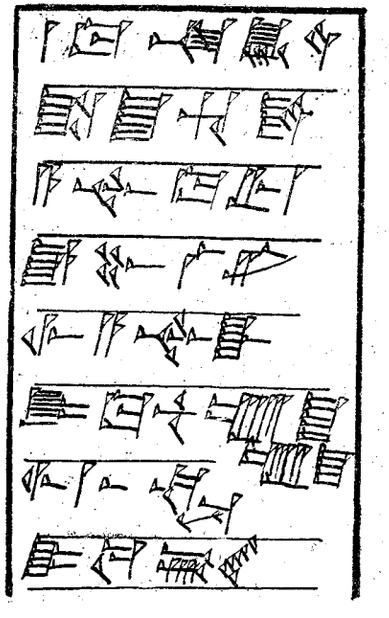
No. 113647
OBVERSE AND REVERSE.



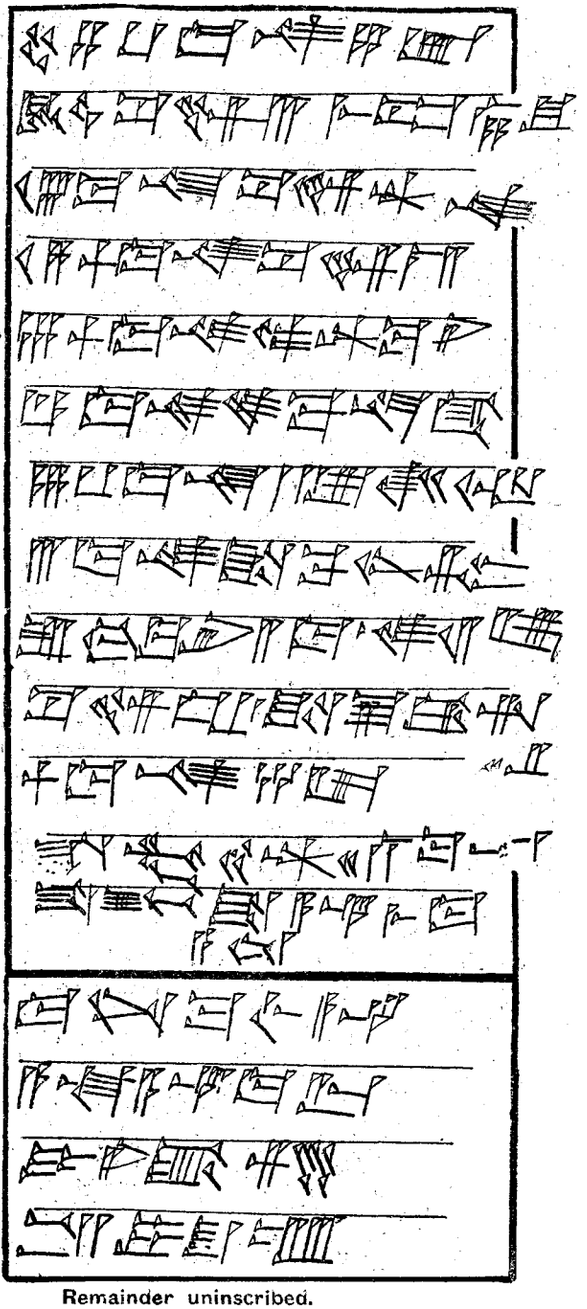
No. 113617. OBVERSE.



No. 113620 OBVERSE.



No. 113534. OBVERSE AND REVERSE.

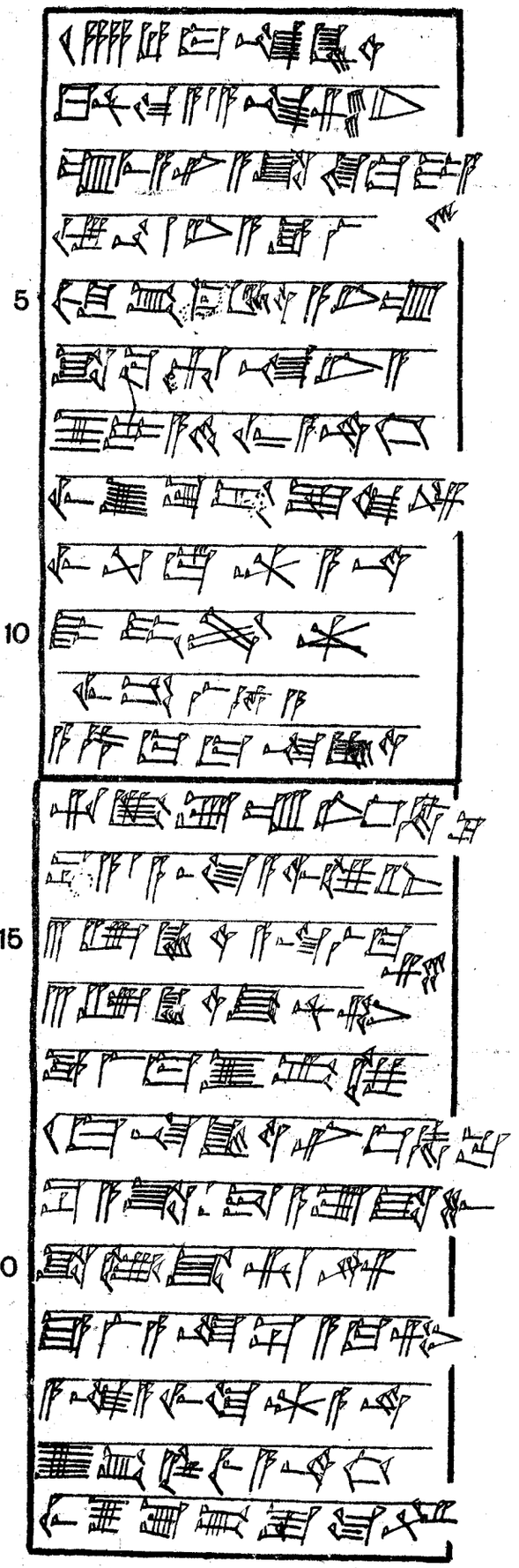


Remainder uninscribed.

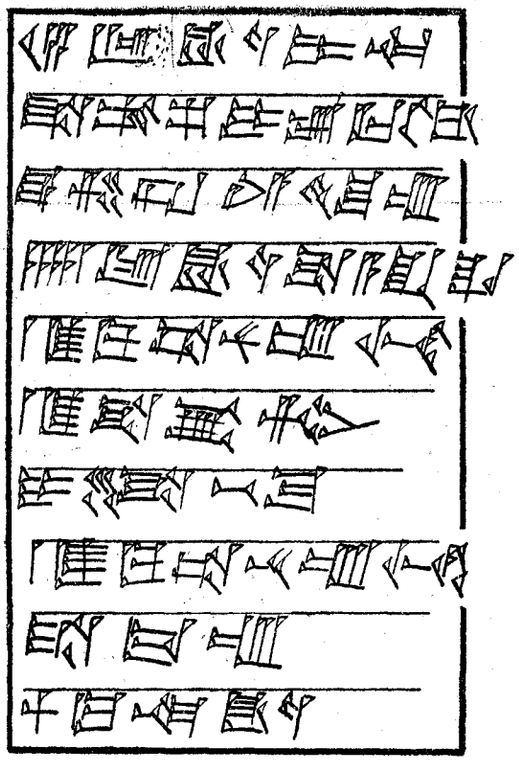
CAPPADOCIAN CUNEIFORM TEXTS.

Payments, Receipts, Commercial Notes.

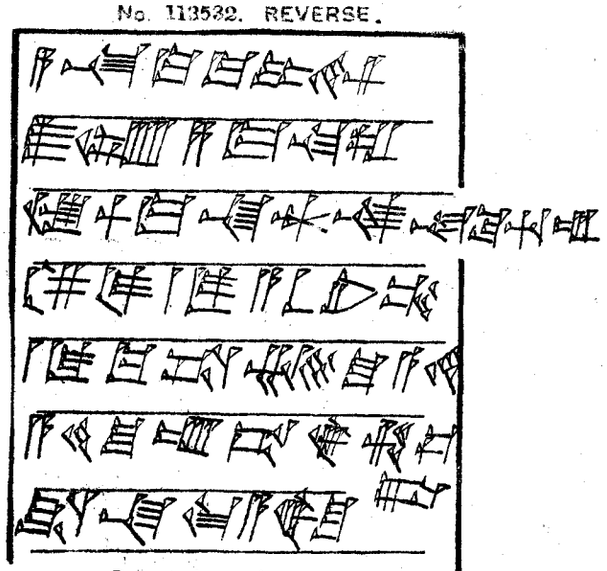
No. 113565. OBVERSE AND REVERSE.



No. 113533. OBVERSE.

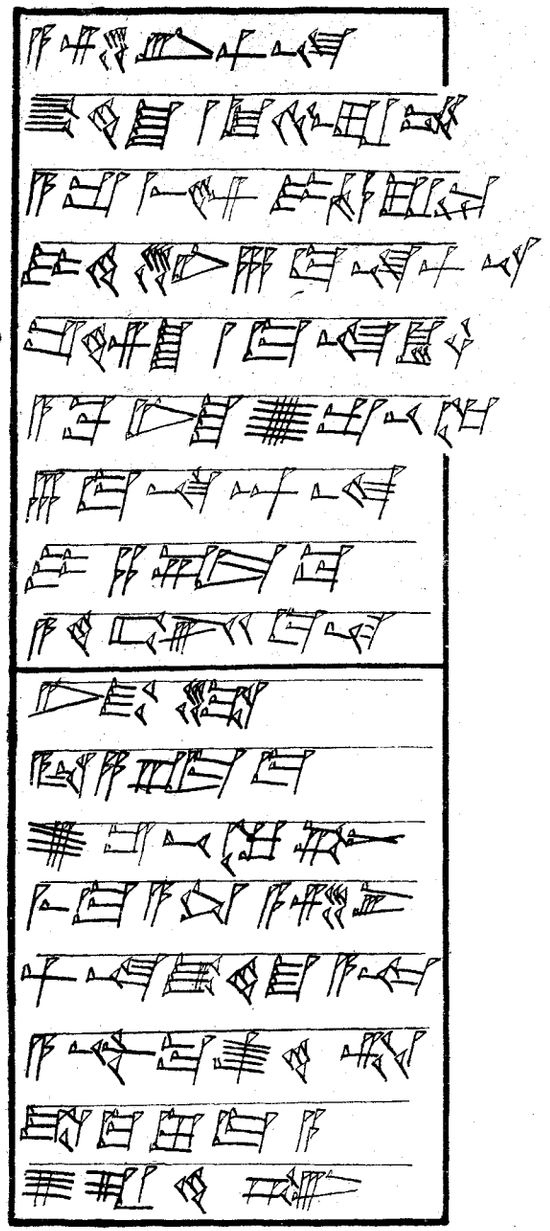


No. 113532. REVERSE.

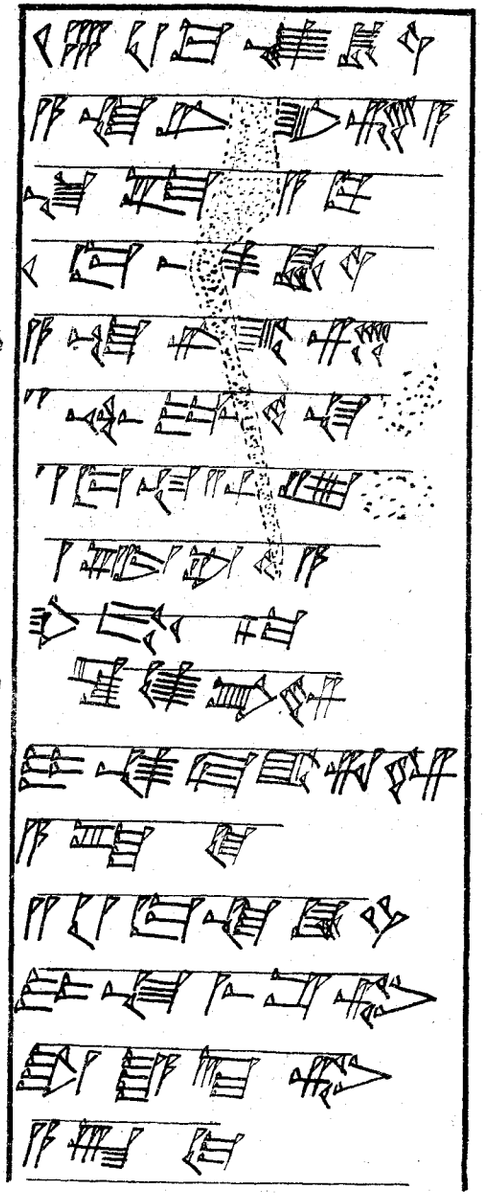


Remainder uninscribed.

No. 113522.
OBVERSE AND REVERSE.

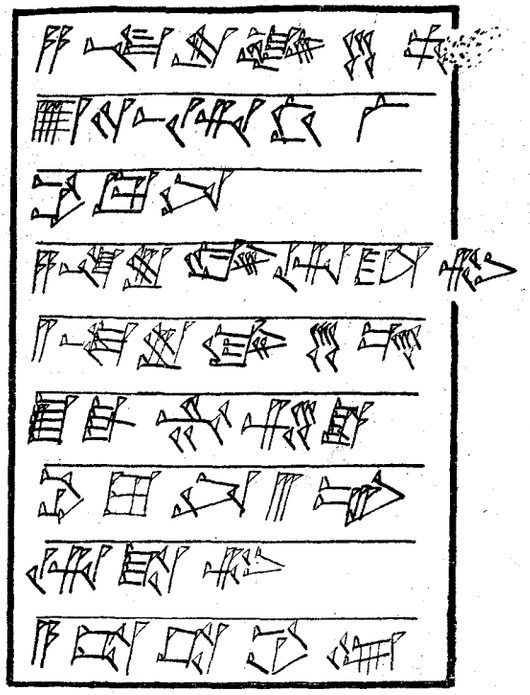


No. 113645.
OBVERSE AND REVERSE.

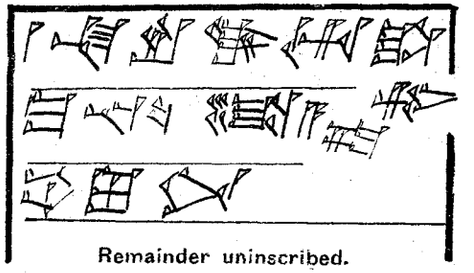


Remainder uninscribed.

No. 113509.
OBVERSE.



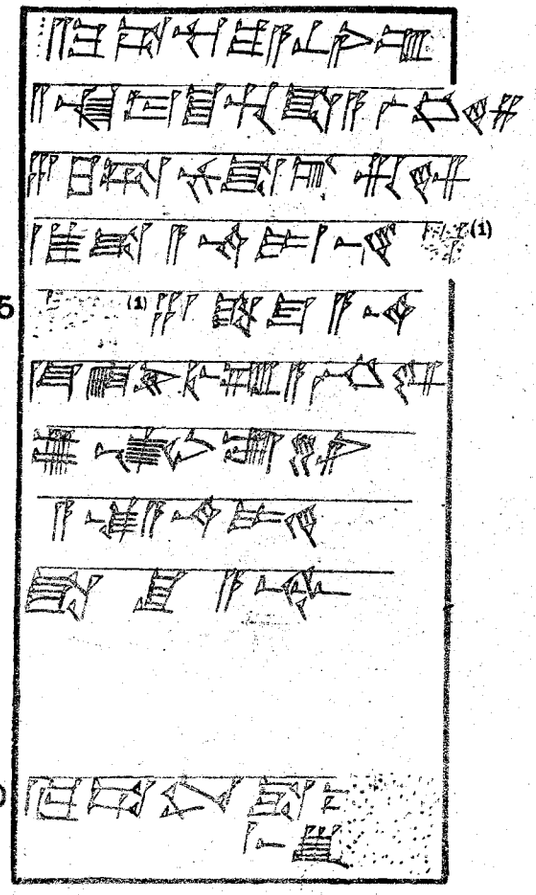
No. 113509. REVERSE



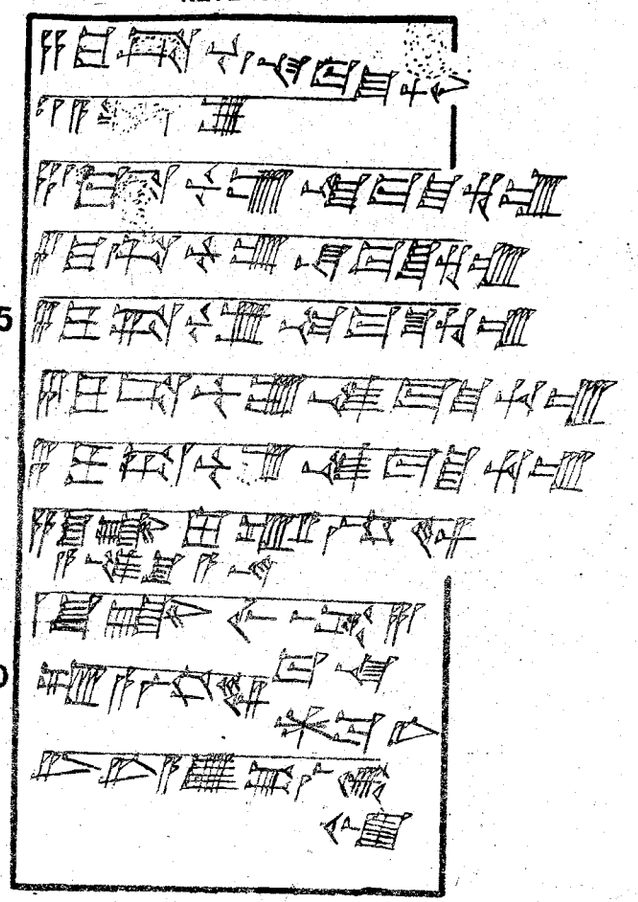
Remainder uninscribed.

No. 113447.

OBVERSE.



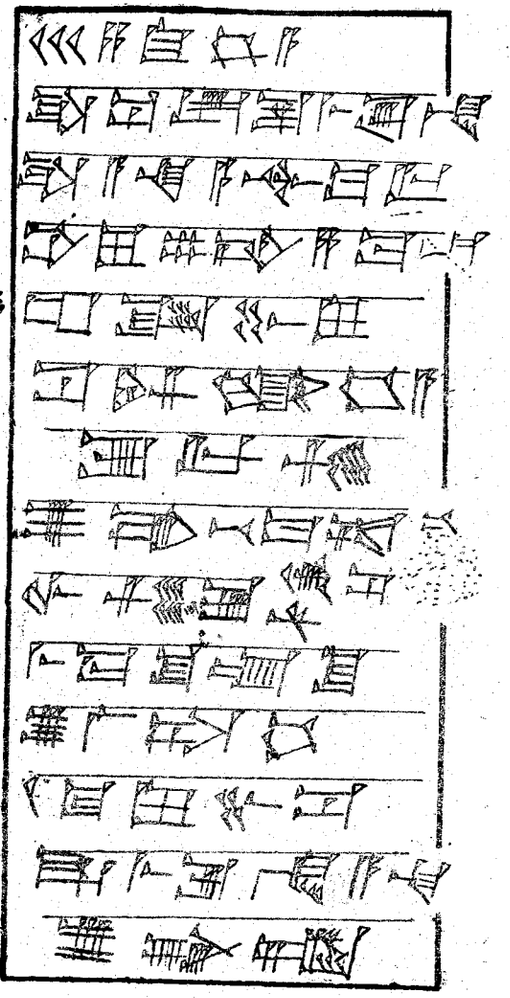
REVERSE.



(1) Erasure by Scribe.

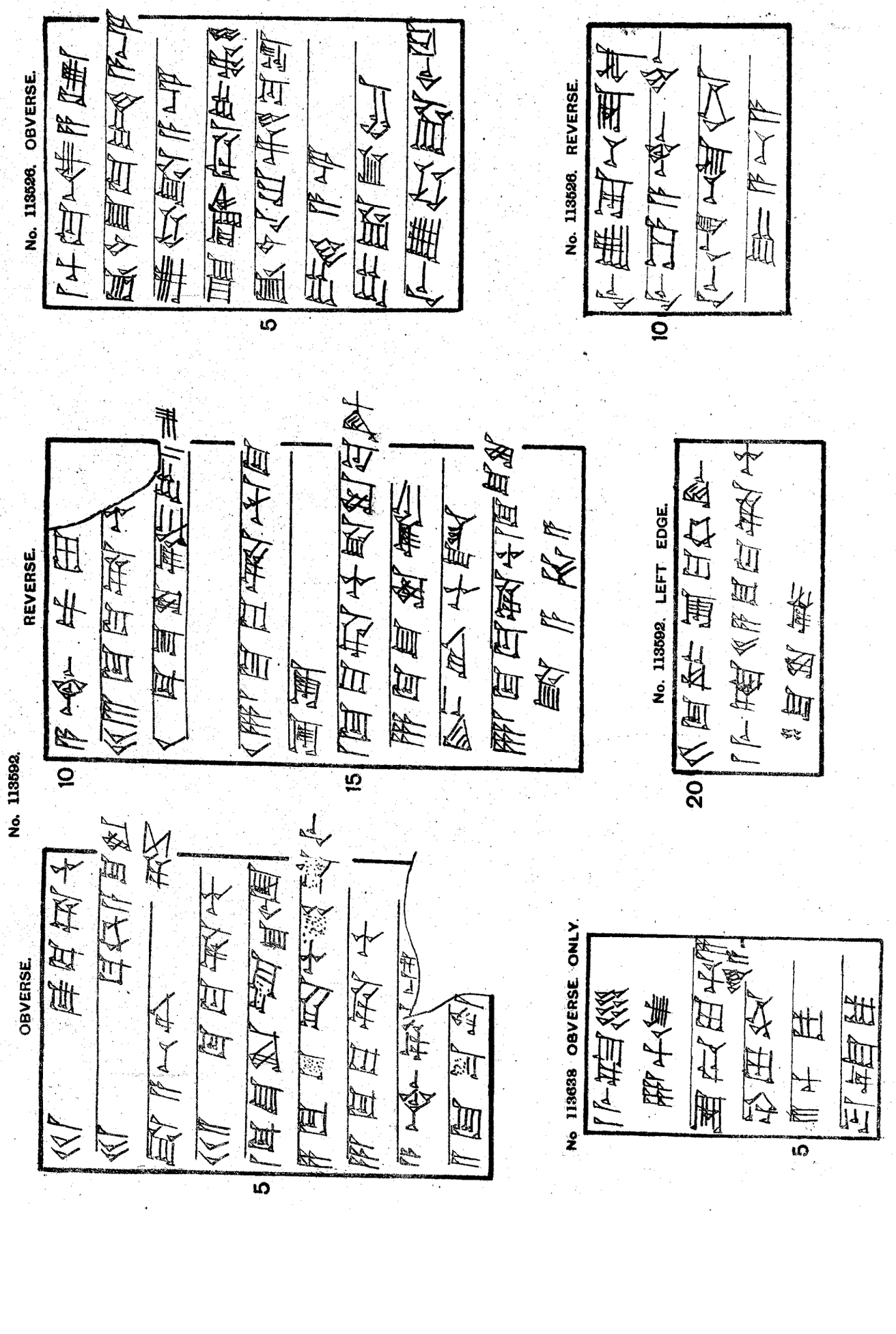
No. 113445.

OBVERSE AND REVERSE.



CAPPADOCIAN CUNEIFORM TEXTS.

Payments, Receipts, Commercial Notes.



CAPPADOCIAN CUNEIFORM TEXTS.

Payments, Receipts, Commercial Notes.

No. 113437.
OBVERSE AND REVERSE.

Remainder uninscribed.

No. 113493.
OBVERSE.

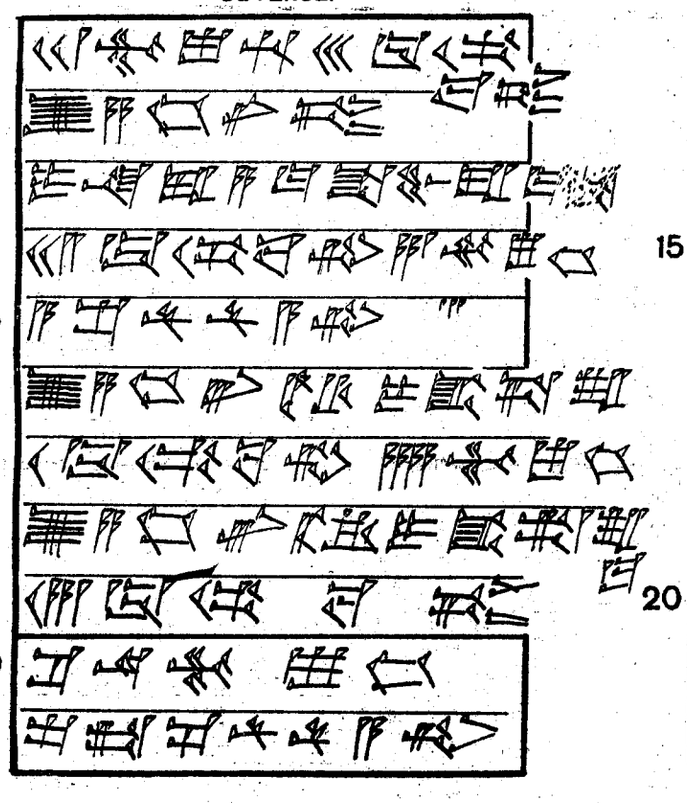
REVERSE AND LEFT EDGE.

CAPPADOCIAN CUNEIFORM TEXTS.

Purchase of Vegetables, etc.

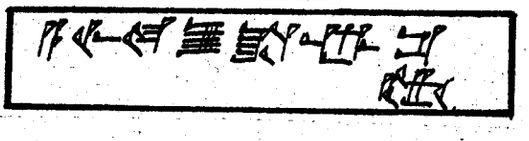
No. 113375.

OBVERSE.



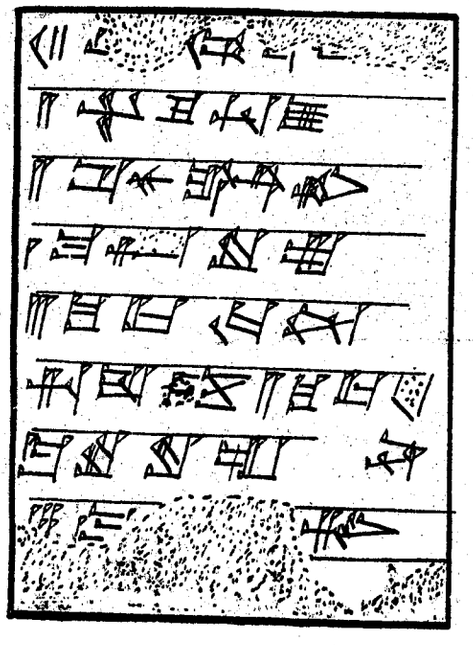
REVERSE.

LEFT EDGE.

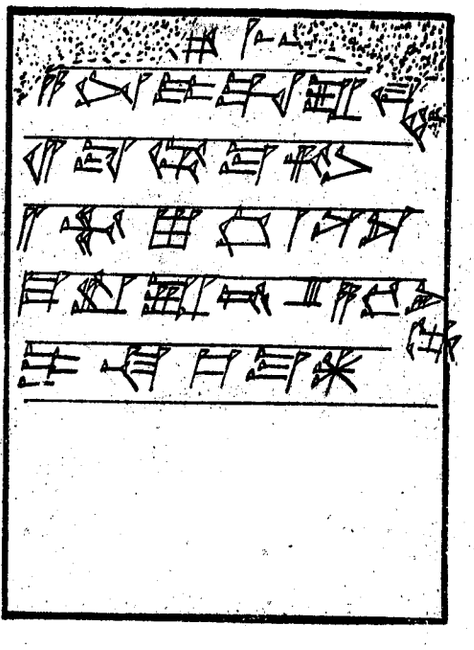


No. 113597.

OBVERSE.

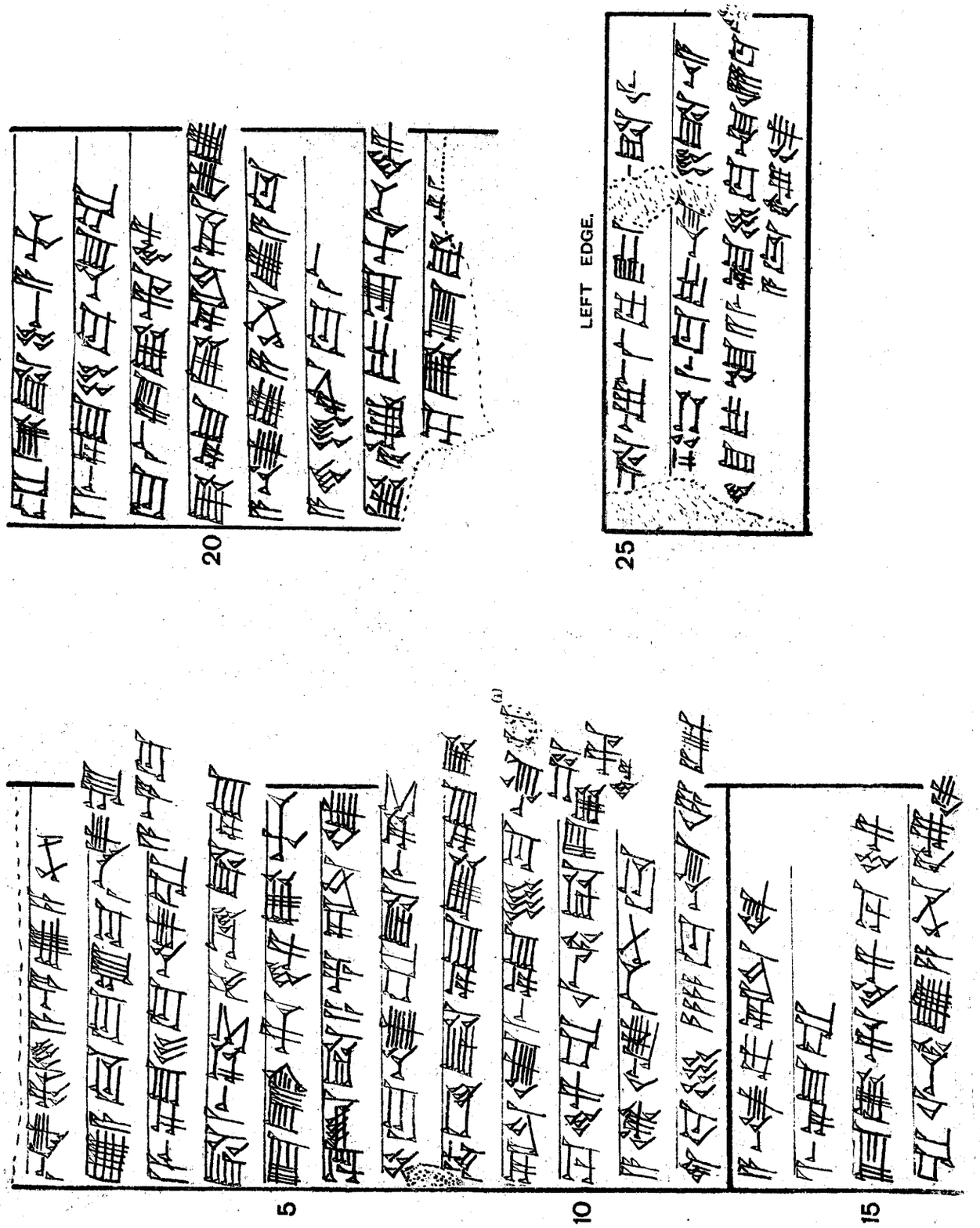


REVERSE.



CAPPADOCIAN CUNEIFORM TEXTS.

Letter from an Agent.

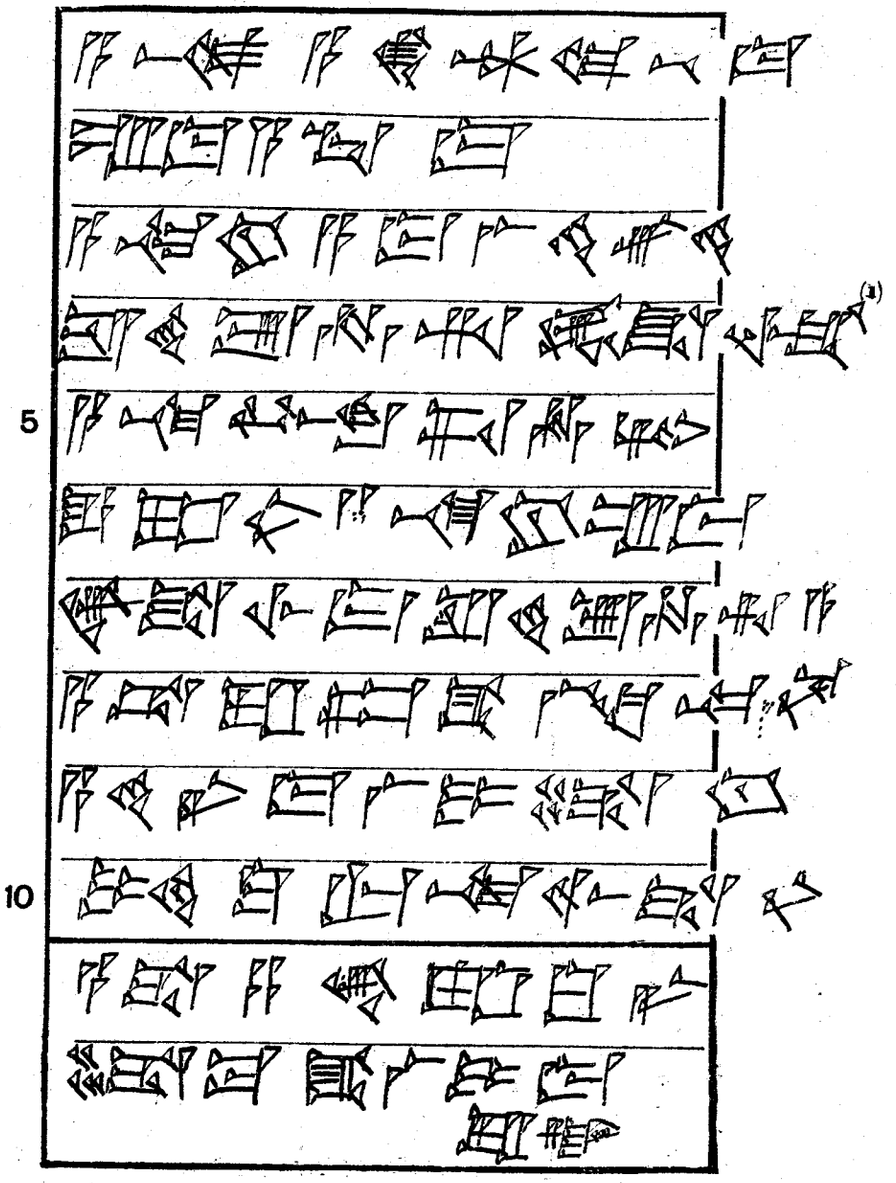


(1) Erasure by Scribe.

Letter from an Agent.

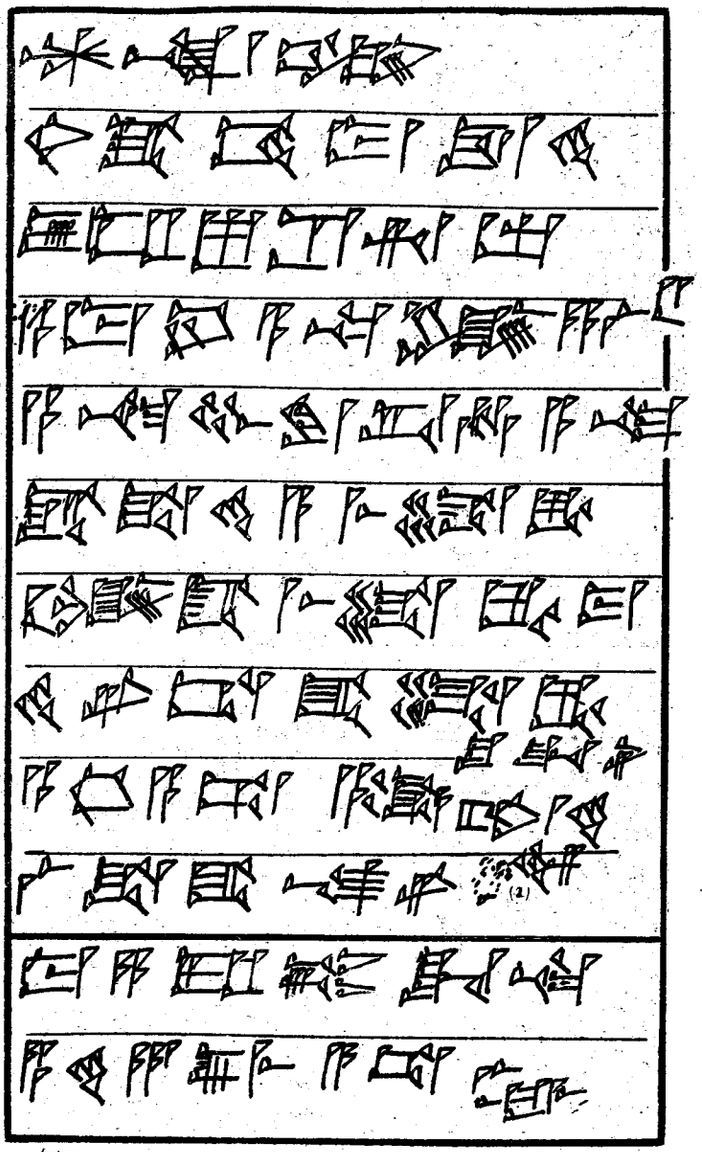
No. 113381.

OBVERSE AND EDGE.



(1) Belongs to line above.

REVERSE AND EDGE.



(2) Erasure by Scribe.

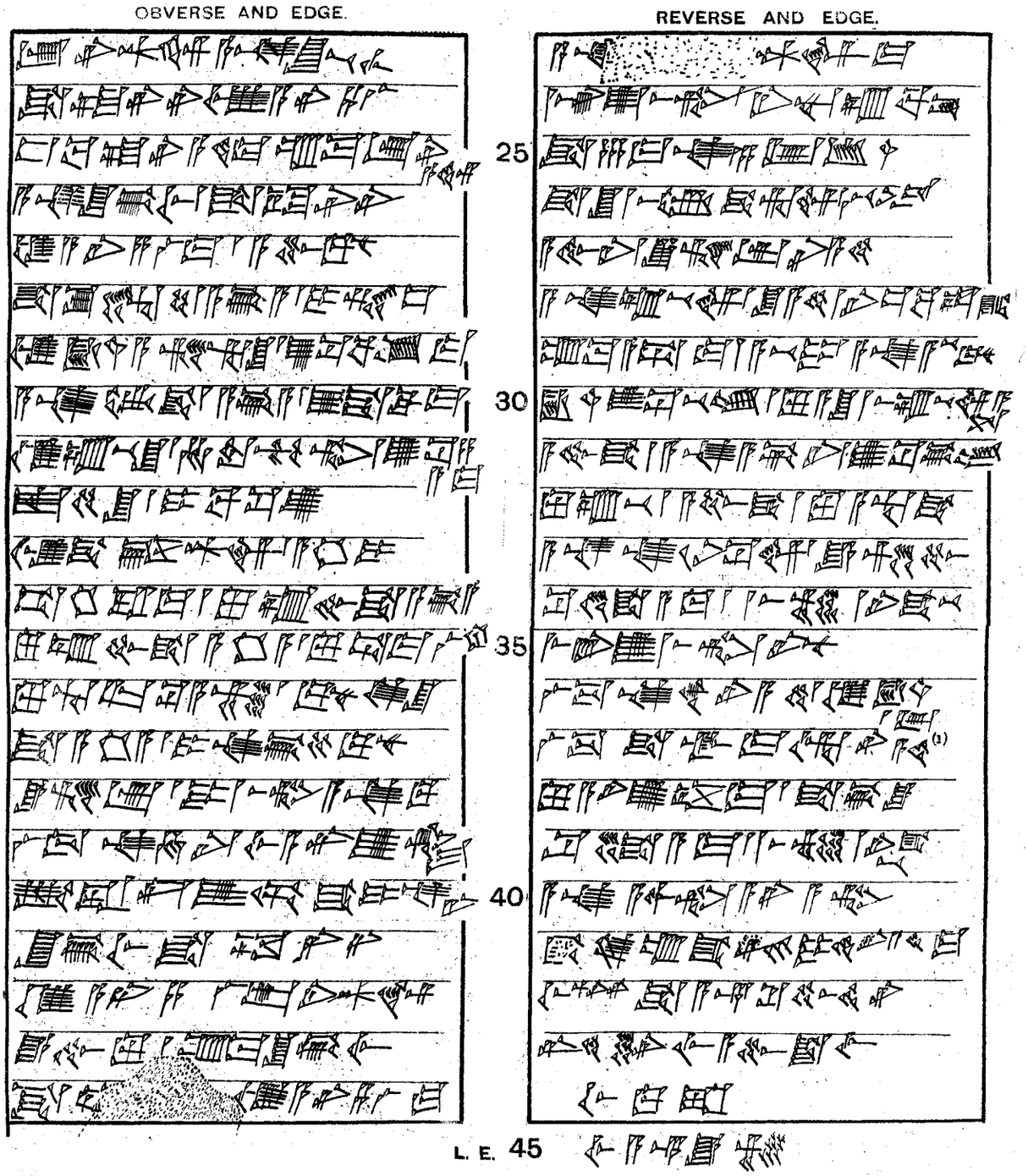
CAPPADOCIAN CUNEIFORM TEXTS.

Abstracts of Legal Cases.

No. 113261.

OBVERSE AND EDGE.

REVERSE AND EDGE.



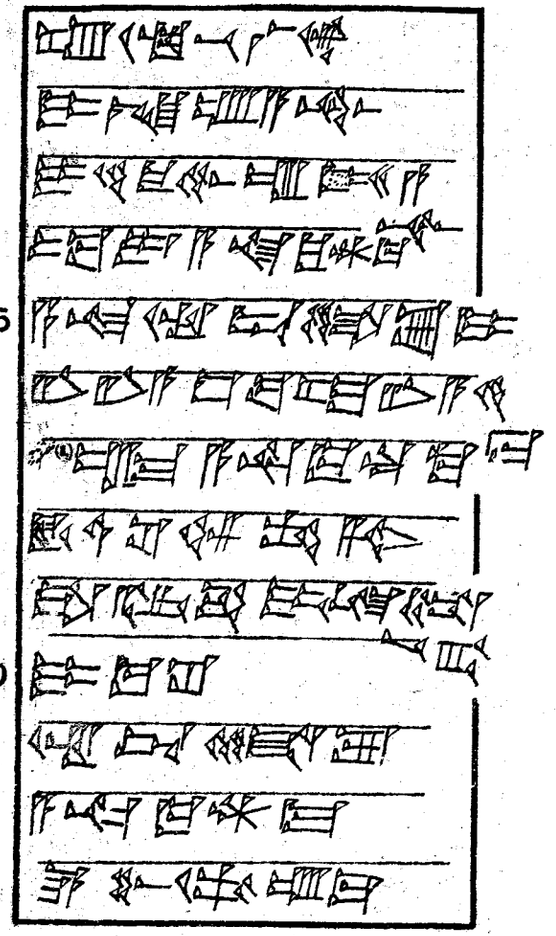
L. E. 45

(1) Three signs to be read with line above.

Abstracts of Legal Cases.

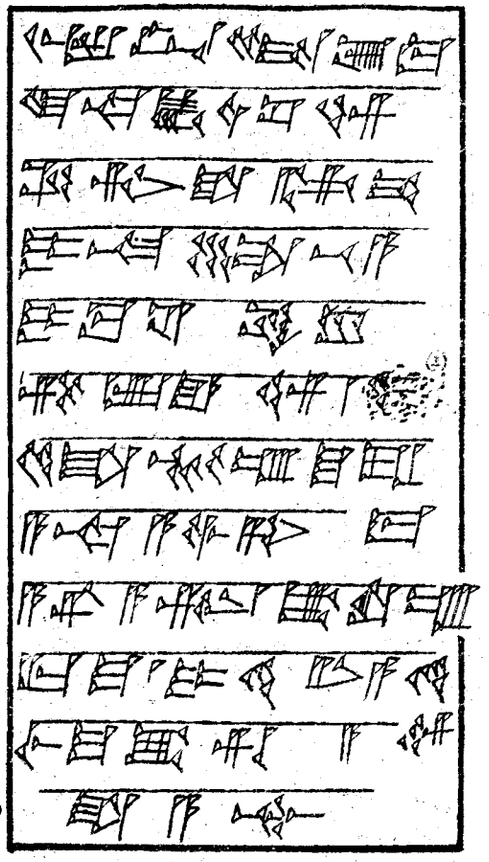
No. 113554.

OBVERSE AND EDGE.

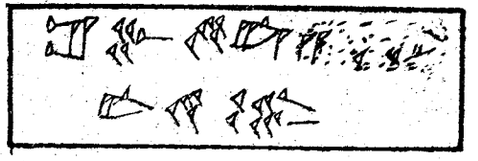


(1) Erasure by Scribe.

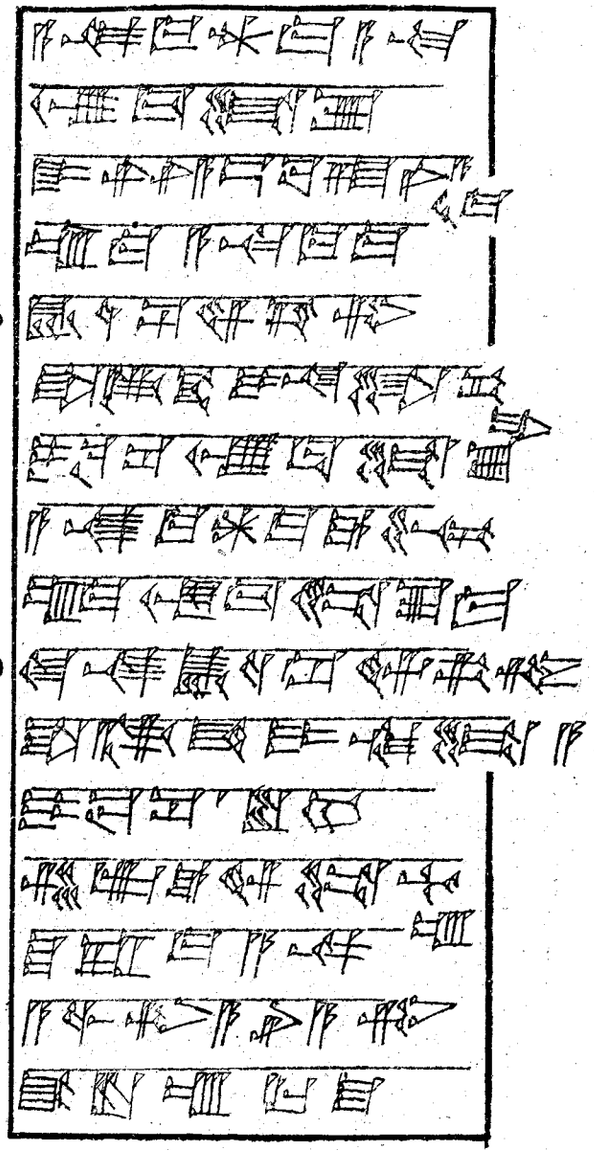
REVERSE AND EDGE.



LEFT EDGE.

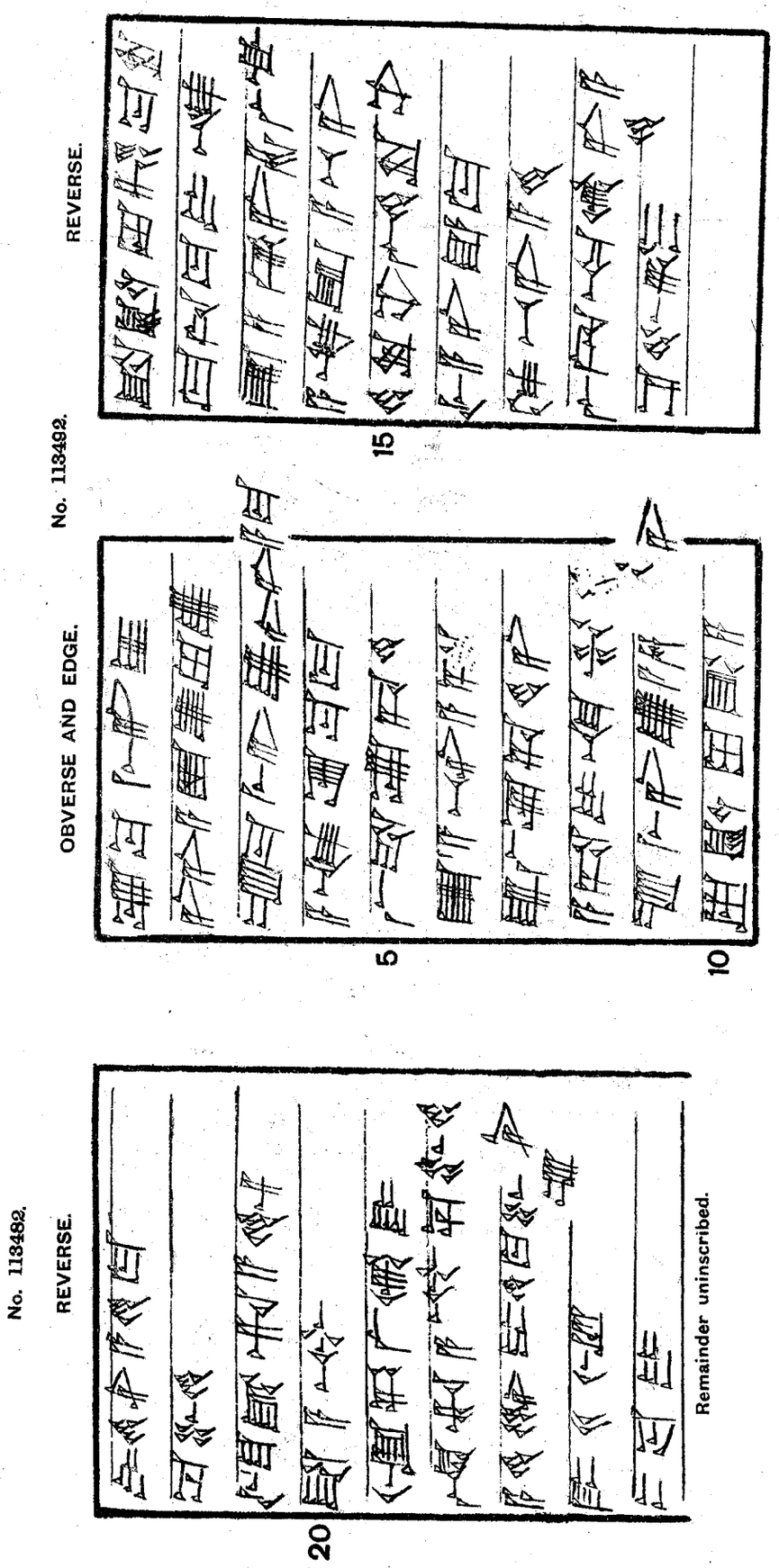


No. 113482. OBVERSE AND EDGE.



CAPPADOCIAN CUNEIFORM TEXTS.

Abstracts of Legal Cases.

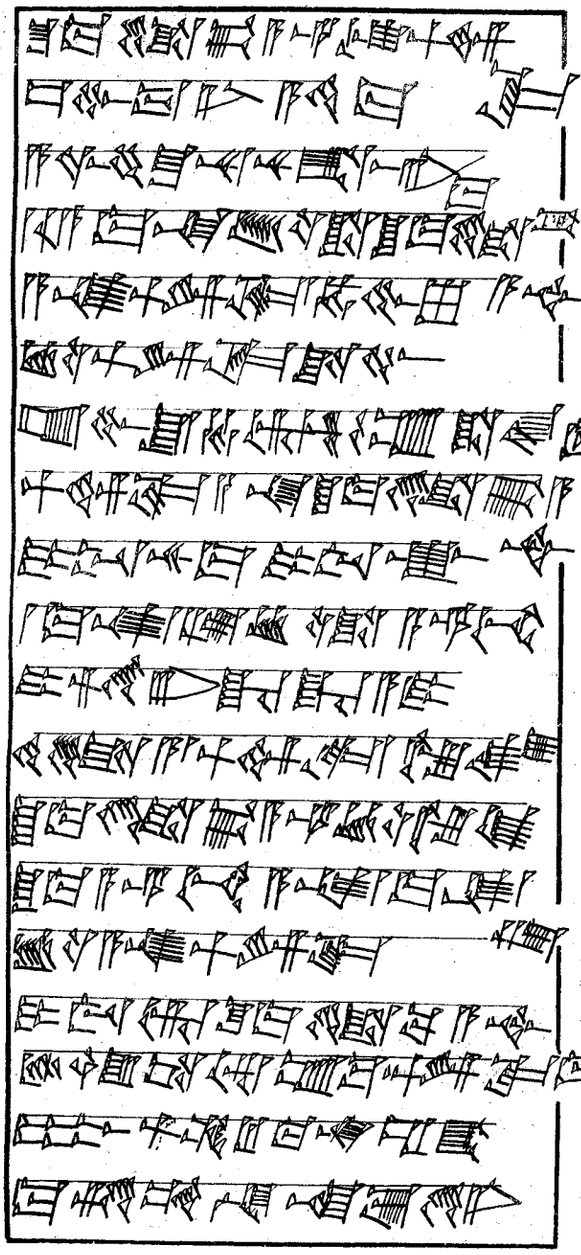


CAPPADOCIAN CUNEIFORM TEXTS.

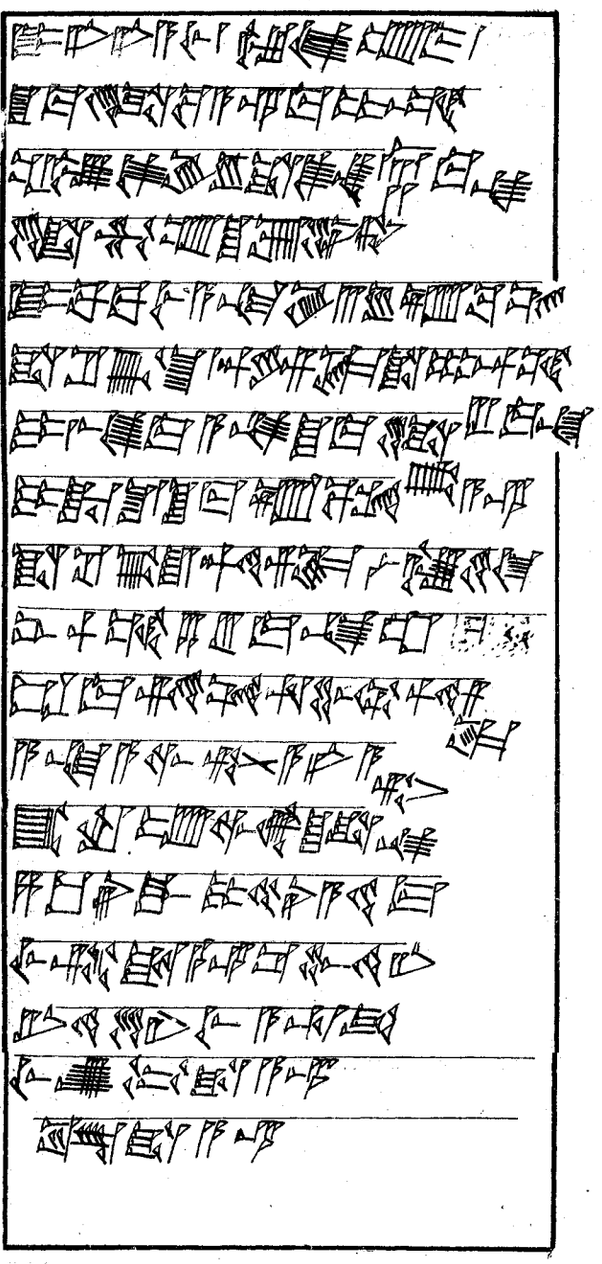
Abstracts of Legal Cases.

No. 113341.

OBVERSE AND EDGE.



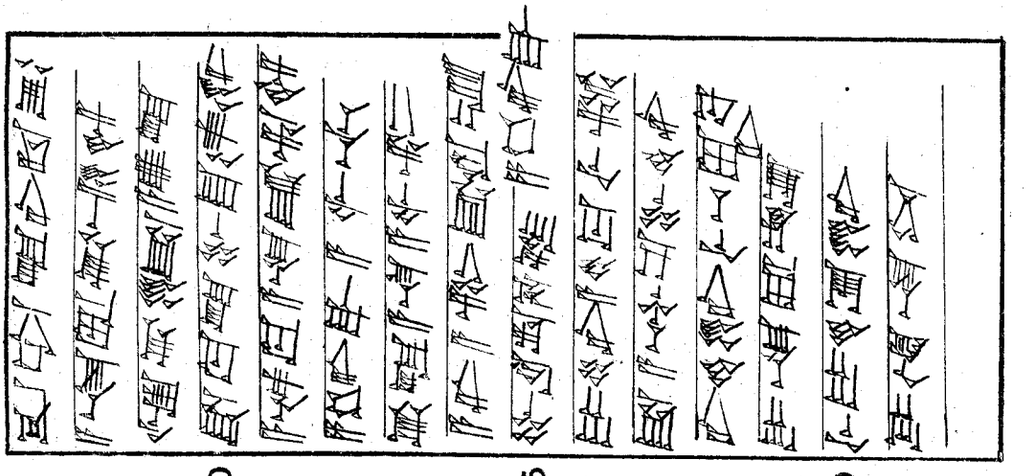
REVERSE AND EDGE.

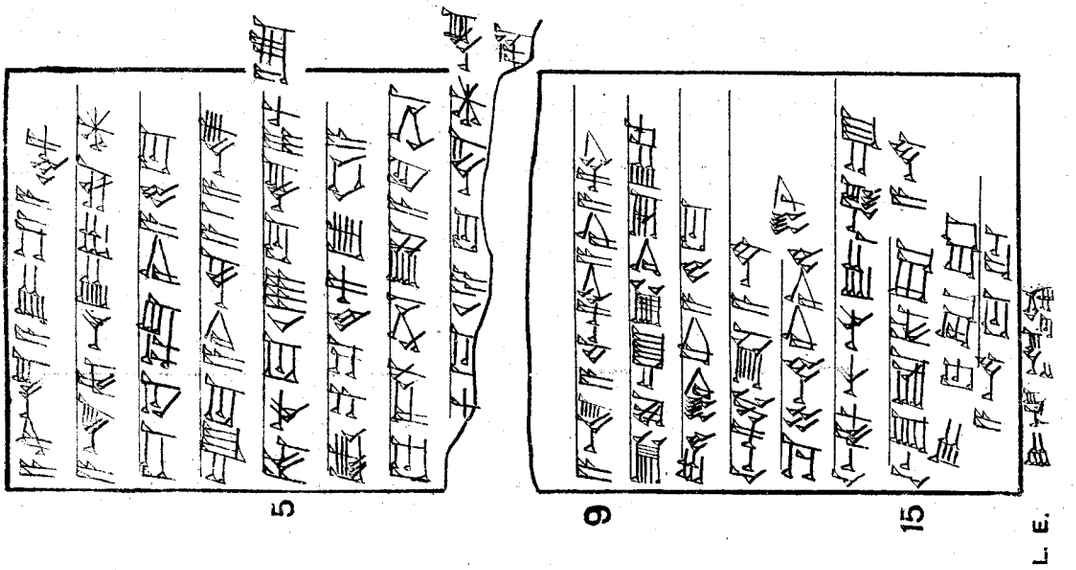


L. E.

CAPPADOCIAN CUNEIFORM TEXTS.

Abstracts of Legal Cases.





CAPPADOCIAN CUNEIFORM TEXTS.

Abstracts of Legal Cases.

No. 113855.

CAPPADOCIAN CUNEIFORM TEXTS.

SIGN-LIST.

CAPPADOCIAN CUNEIFORM TEXTS.

SIGN-LIST.

Assyrian	Cappadocian	Value.	Assyrian.	Cappadocian.	Value.	Assyrian	Cappadocian	Value.
		tak.			šu.			ar.
		rɛ'u.			kur.			ˣdamḳu
		iz.			bu.			u.
		GUD, HAR.			uz.			di.
		al.			muš			ki.
		ub.			liš (only once: 113319:30)			din, tin, di, ti.
		ɛ.			ud, ut, du, tu. – ˣumu.			AZAG, KU – ˣkaspu.
		un.			wa, wɛ.			man.
		lil.			lib.			ɛš
		u.			ḫi			la.
		ga.			im			mɛ.
		dan. (only in names).			aḫ, iḫ, uḫ			ib.
	113280 113353.	E. ˣbit.			kam.			ku.
		ra.			mur.			TUG – ˣlubuštu.
		ḳar.			ZUN. (used as plural sign).			
		id, it.			ˣlštar.			LU – lu – ˣimmɛru.
		da.			ab.			šu (only once: 113496:13)
		aš			kul.			dam, tam.
		ma.			nim.			ɛl.
		gal. – ˣrabu.			lam.			ur, lik.
		– ˣnapharu			ul.			a.
		ša.						za.
					ši, lim – ˣpan.			ḫa. ša.

The Culver-Stockton Quarterly

APRIL, 1926

STUDIES OF THE CUNEIFORM TABLETS FROM CAPPADOCIA

—BY—

FERRIS J. STEPHENS

Published by
CULVER-STOCKTON COLLEGE
Canton, Missouri

VOLUME II NUMBER 2

PJ3591
.A2S8

PJ3591
.A238

LIBRARY OF PRINCETON
NOV 4 1926
THEOLOGICAL SEMINARY

The Culver-Stockton Quarterly

A Journal Devoted to Research and Study, in the Arts and Sciences, by Members of the Faculty of Culver-Stockton College

VOLUME II APRIL 1926 NUMBER 2

STUDIES OF THE CUNEIFORM TABLETS FROM CAPPADOCIA

BY FERRIS J. STEPHENS

INTRODUCTION

Lying to the north of Mount Argaeus, the highest peak in Asia Minor, is a large fertile plain. The Halys (modern Kizil Irmak), the largest river in Asia Minor, rising far to the northeast, flows near the base of the great mountain, then makes a bend to the north again, and flows into the Black Sea, thus nearly surrounding the fertile plain. Within this great bend of the river are found the sites Boghazköi, Kara-Eyuk, and Kultepe. From these sites has come what is now a well recognized type of cuneiform tablets, called, for want of a better name, Cappadocian. Literally interpreted the name is too inclusive, for there are many other tablets coming from the geographical region from which these come, which do not belong to the same class at all, as for example the Hittite tablets from Boghazköi. But the name Cappadocian will probably cling to the tablets to be discussed here for a long while after a more definitely descriptive name for them has been determined.

It has long been noted that the Cappadocian script had a peculiar slant, the top of the wedges leaning to the right. We can only conjecture as to the reason for this, for nothing can be proved with reference to it. Mr. Sidney Smith in CCT I, p. 5, says: "It would appear that the tablet was held in the right hand of the scribe and the stylus in the left." Such a position would readily explain the slope of the upright wedges, but it is next to impossible to produce horizontal and upward sloping wedges in this position. More likely the scribe held the tablet in his left hand and the stylus in the right, holding

the tablet somewhat at an angle. The slant may possibly be an indication of another system of writing used by these people, alongside of the cuneiform. Any alphabetic script when written in a cursive hand has a general slant to its characters. In the old Phoenician inscriptions this is plainly to be seen. Some of the strokes of the characters slope to the left, but the general impression is of a slope to the right, just as we have it in Cappadocian cuneiform. If the Cappadocian scribes were accustomed to write a cursive script, when they adopted the cuneiform it would be natural to give it this same slant.

There is a distinct character to the script as a whole which is different from any other cuneiform writing known. What seems to have happened was that the cuneiform system was adopted in the time of the Ur dynasty. This may explain the presence in Cappadocia of the Ur dynasty scribe whose seal is published by Thureau-Dangin, *RA* VIII, 142 ff. Remembering that the oldest Assyrian inscription is one of Zariku, who was appointed by Bur-Sin, it may be conjectured that cuneiform was introduced in Assyria by the Ur kings just a little earlier than they carried it to Cappadocia. This would explain the resemblance between the Cappadocian script and the old Assyrian inscription of Irishum. In Cappadocia the script developed into a more cursive style, and due to the comparative isolation of the community, took on a character peculiar to this place.

A short upright wedge, usually about half the length of the other upright wedges on the tablet, and having its head on a level with the top of the signs, is constantly used as a word divider or a form of punctuation. There appears to be no regularity to its use; rather, it would seem to have depended upon the whim of the scribe. Sometimes it seems intended as a help to determine where to divide the words, and sometimes it seems entirely unnecessary. It is never placed between the syllables of a word. Contenau's supposed case of a word divider in the middle of a word (*TC* p. 14) is based upon a misunderstanding of the text. See further discussion of this point in note 2. The only parallel to this peculiarity of Cappadocian writing found in cuneiform is a horizontal wedge used in the Amarna letters to indicate that what follows it belongs

with the line above. A single case of a horizontal wedge so used in Cappadocian tablets is found in BIN IV, 29:9. A closer parallel is to be found in the single dot used as a word divider in some of the Babylonian mythological texts found among the Amarna letters (Knudtzon *Amarna* Nos. 356, 357), and in the Moabite stone and many other North Semetic inscriptions in the alphabetic character.

A pure Semitic dialect was the language in which the business transactions of the Cappadocian merchants were carried on. The use of Sumerian, so common in Ur dynasty tablets and frequent in contracts of the first dynasty of Babylon, is entirely wanting in Cappadocia. That a people who spoke an Asiatic language was mingled with the Semitic Cappadocians is evident from the large number of non-Semitic names, but little if any trace of such a language is to be found in the Semitic. Contenau (*TC* p. 17) calls attention to two words in his texts which he believes reflect the influence of the Hittite language. The ending of *a-ḫu-aš* and *da-aš* he regards as parallel to the ending *aš* frequently found in the tablet from Yuzgat and those of Arzam. He further states that the Cappadocians followed the Hittite influence in prolonging the vowels. As to the first of these points it must be admitted that the two words which he mentions are rare; moreover, the first may be a mistake for *a-ḫu-ú*. The passage would then read *a-ḫu-ú-a a-du-nu*, my brothers are ye, an expression rather frequently found, cf. BIN IV 3 : 13; 25 : 11, 30. As to the lengthening of vowels, the facts do not warrant the assumption that Cappadocian has been influenced by Hittite. Such lengthening of vowels as we find in Cappadocian is partly graphic, and partly to express naturally long vowels.

The relation of Cappadocian to other Semitic dialects is a matter difficult to determine except in a general way. There can be no doubt that it is more closely related to Assyro-Babylonian than to any other language. The roots in common use are those used in Babylonia and Assyria. The pronouns correspond to those of Assyro-Babylonian rather than to the West Semitic pronouns. But as to the question whether the relation is primarily to Assyrian or to Babylonian the evidence is conflicting. Lewy has pointed out that the demonstrative

third singular masculine is *šu-ut*, corresponding to the Old Assyrian rather than to the Old Babylonian (*SATK* p. 22). It should, however, be noted that the form is quite commonly used in the Tell-el-Amarna tablets, cf. Knudtzon *Amarna* p. 1527. Contenau has noted the similarity to Old Babylonian in the Cappadocian soft pronunciation and use of the mimation, which is not found in Assyrian (*TC* p. 16).

But there is no need to attempt to identify Cappadocian with any other dialect; it has a character of its own. The following distinctive marks are to be noted as appearing only in Cappadocian: (1) Certain roots have a meaning not found elsewhere, *lapātu*—to lay up for safe keeping, *qāpu*—to borrow, take on credit, (2) the many imperfectly understood words only point to the fact of a distinct dialect peculiar to the land, (3) there is a more frequent use of *tan* formations of verbs than elsewhere, (4) the use of the šaf'el and sif'el discussed in my notes in JAOS, June 1926, is also a distinctive mark, for the form sif'el is elsewhere unknown, (5) the prepositions *ana* and *ina* were very often written *a* and *i*, and is something not found in other dialects, (6) the usual formula for the opening of a letter in Cappadocian and other early tablets is *a-na A . . . ki-bi-ma um-ma B . . .* ; in Cappadocian only, this is frequently varied to *um-ma B . . . a-na A . . . ki-bi-ma*, (7) while an enclitic *ni* in a relative clause is known in other dialects, its use in Cappadocian is much more general than elsewhere. One can take any Semitic dialect and find in it resemblances to all the others. This procedure without a consideration of the differences would reduce all to one; the differences are as important as the resemblances. The Cappadocian dialect has enough peculiarities to place it in a class by itself. It need no longer be called Assyrian or Babylonian or Akkadian, but simply Cappadocian, one of the many Semitic dialects of ancient times.

It must be realized that questions of race and questions of language or culture are quite different matters. The first belongs to anthropology. The answer to the second may be but slight evidence for answering the first; for races adopt foreign languages and cultures. It does not necessarily follow, then, that a people speaking a certain language belong to the

same physical race with all others using the language. It has become customary, however, to speak of peoples using a Semitic language as belonging to the Semitic race. If it is kept in mind that the so-called Semitic race probably represents many physical stocks, the term may be used for convenience. The Cappadocian name list leaves no doubt that a majority of the people were Semites who named their children in honor of Semitic gods and with names made up of Semitic nominal and verbal elements. It is also quite evident that there was a considerable number of the people who were of non-Semitic origin. *A-lu-ud-ḫu-ḫa-ar-šá*, *Ar-za-na-aḫ-šú*, *Ḫa-šú-šar-na*, *Ḫi-iš-ta-aḫ-šú*, *Šá-ak-ri-aš-wa*, and many others, for which see the name lists, are clearly people of Asiatic origin. The population was doubtless made up of people from the various branches of Semitic races, living side by side with people of other origins. The whole population mingled together freely in business relations, but that the Semites predominated is indicated by the fact that the Semitic dialect was the one in current use, and the fact that the majority of names were Semitic.

The theory that the Cappadocian community represents an Assyrian colony was proposed by Sayce with the publication of his Sargon seal in 1910. It has found support recently in the view of Dr. Lewy that there was an old Assyrian empire extending "from the city of Ashur to the Halys" (*ZA* 36, p. 19). The presence of the seal of Sargon, the patesi of Ashir, must indicate some recognition of his authority in Cappadocia; possibly we may infer that some official appointed by the patesi was given authority to use the seal. But if the government of Assyria played any important part in the affairs of Cappadocia it is strange that there is no further reference to the fact in the records. In all Cappadocian tablets there is not a passage that can with certainty be said to refer to Assyria, or for that matter to any country or city far removed from Cappadocia (cf. the name *Ḫa-na-na-ri-im* misinterpreted by Smith as "Ḫana of the rivers" CCT I, p. 8). There is no evidence that Assyria held sway over Cappadocia except the Sargon seal, and it must be remembered that the date of this patesi is a century or two later than that

generally held for the Cappadocian inscriptions. Sargon was the sixth ruler of an uninterrupted dynasty in Assyria; perhaps by his time Cappadocia recognized the authority of Assyria to some degree. But the evidence of the whole mass of Cappadocian records which are probably earlier than Sargon's time point to an independent government. For instance, mention is made of a number of eponyms; if Assyria was in control it would be natural to expect the years to be named after Assyrian officials. No Assyrian eponyms are known in so early a period, and moreover, several of the Cappadocian eponyms bear names which are not found among Assyrian personal names. It may be inferred, therefore, that these were local officials. If it be argued that they may have been Assyrian officials who are otherwise unknown to us, it is to be noted that in the legal document BIN IV, 103, one of the parties involved in the case is an eponym. In this case at least he was a local official taking part in the affairs of the community.

What was the form of government in use? Evidently many of the institutions of government known in old Babylonian usage were also found in Cappadocia. There is repeated mention of the *garum* and the *alum* (for discussion cf. Notes 1, 10, and Walther *LSS* VI (4-6), pp. 64, 70, 254); the *rabizum* and the *aklum* are also found (cf. Walther ibid. pp. 75, 168 f, 267). No mention of a king is found; the highest authority was the *garum* or assembly. Government was organized on the city state plan, with a loose sort of federation between the various cities of the region. The government must have been of a democratic character, like other early Semitic governments (cf. Lampe, *The Limitations upon the Power of the Hebrew Kings* pp. 9 ff). When Sargon of Akkad was asked to go to Cappadocia to defend the colony against foreign foes (cf. Weidner, *Der Zug Sargon von Akkad nach Kleinasien*, in the *Boghazköi-Studien*, Heft 6), it was only after a council of the whole city was called that he decided to go. Very likely this body corresponded to the *garum* in Cappadocia. While the assembly of the Cappadocian community doubtless had a head, he was not a monarch.

Several facts point to a closer relation of the Cappadocians

to the Western Semites than to any other part of the Semitic world. The geographical location is favorable to this hypothesis. Cappadocia is shut off from Syria and Mesopotamia by the great natural barrier of the Taurus and Anti-Taurus Mountains. While they are not impassable, there is only one easy way of communication between Asia Minor and the East; that is by way of the Cilician Gates. For centuries armies and traders have found this pass to be the gateway between the East and the West. In the Persian period there was a "royal road" between Ephesus and Susa. This road passed through central Asia Minor, turned south in the very region whence our tablets have come, and passed through the Cilician Gates. There is every reason to suppose that this route between Asia Minor and the East was older than the Persian period. The Semites who first entered Asia Minor would be most likely to follow this route. Other things being equal, we would expect the people who first expanded in this direction to be those living nearest the region, who would be the inhabitants of northern Syria.

To this consideration must be added that of Professor Clay's theory of an empire of Amurru in the upper Euphrates Valley, which antedated the civilization of Babylonia and Assyria. The acceptance of this view, which is constantly gaining wider favor among scholars, enables us to postulate a strong Semitic base in the region from which to expect a migration to Cappadocia in early times. We have already seen reason to believe that this migration took place quite early (see above, Weidner, etc.).

Certain other facts bear testimony to the West Semitic character and origin of the Cappadocians. One such fact is the West Semitic character of the names of their gods. The list of divine elements in the proper names shows that the favorite god was Ashir. Ranking next in importance should be placed Adad, Anu, El, Ishtar, Sin and Shamash. A little less in importance were Amurru, Ea or Ia, Enlil. A few other divine names appear only occasionally: AB, Dagan, Ishara, Laban, MA-MA, MEŠ, Nana, Ilabrat, Nunu, Shara, Zu. It will be seen at a glance that practically all these gods are West Semitic deities. The home of Ashir is yet to be determined.

Before the discovery of the Cappadocian tablets Assyria was the only place known where he was extensively worshipped. Now that there has been found another seat of his worship almost as old, possibly older, than Assyria, the question is raised whether his worship was carried from the one place to the other, or whether both came from a common origin. The presence in Cappadocia of names compounded with Ashir does not necessarily mean that they are Assyrian names, or that Ashir worship was carried to Cappadocia by Assyrians. There is a geographical name Til-Aššuri which Tiglath-Pileser III mentions (Annals 176–79) as having been conquered. Esarhaddon tells us that Til-Aššuri was another name for Mitanni, which was located on the upper Euphrates (Prism A, 2 : 23 Broken Prism 3 : 14). These facts together with the early worship of Ashir in Cappadocia suggest that Ashir worship is older than Assyria.

The most common of all Cappadocian names is Ashir-malik. *Malik* is characteristically a West Semitic name element. Other names distinctly West Semitic are: Ikib-Ili, Ili-bani, Giria, Ḫananu, Aḫu-waqar, Ishma-Adad, Qama-Ashir, besides those compounded with the element *idin* and many others. The mercantile and peaceable character of the people reminds us of the Phoenicians, who plied their trade in a very early time. There are certain features about the language which have a West Semitic flavor, as for instance the confusion of sibilants. There is an example of a construction resembling the Hebrew use of the infinitive absolute (BIN IV 10 : 19). The use of the word divider is probably a West Semitic custom.

Summarizing the material furnished by the Cappadocian tablets, the following conclusions may be set forth. As early as the time of Sargon of Akkad a colony of Western Semites had migrated to the fertile plain north of Mount Argaeus, doubtless attracted by the rich mineral deposits of the region. This small colony near the base of the great mountain was defended from an enemy by Sargon in the early stages of its growth. During the next few centuries it continued to grow in size and prosperity until it embraced a large number of semi-independent cities in the district. The Semites never drove out the earlier inhabitants of the land, but like the early

Hebrews in Palestine, lived together with them and gradually imposed their institutions upon them. During the period of the Ur dynasty, if not earlier, the cuneiform system of writing was adopted, for the sake of securing greater permanency for their business records. The system adopted was of a somewhat simplified type, adapted to a phonetic reproduction of the Semitic language being used in the business dealings, and capable of being quickly learned by inexperienced scribes. Living in comparative isolation behind the Taurus range, the script and language developed a distinct character of its own. While recognizing a certain dependence upon the superior power of their Babylonian and Assyrian kinsmen, the people of this Cappadocian colony enjoyed practical independence, as shown by their autonomous democratic form of government. This independence also prevailed in their business transactions, which for the most part were carried on locally. The colony continued to exist as an independent state at least until the time of Sargon the patesi of Ashir. By the middle of the second millennium B. C. its place had been taken by the Hittite empire, but its people still continued to live in the region as attested by the Greek traditions of the "white Syrians" of Asia Minor between the Gulf of Issus and the Black Sea.

TRANSLATIONS OF SELECTED TEXTS

CONTRACTS

The Cappadocian texts which for convenience may be grouped under this general heading are by no means uniform. They cover quite a variety of relations, most of which have to do with some sort of commercial transactions. Those contained in the Yale Collection all deal with business matters. Among the previously published texts there is an occasional contract dealing with marriage relations.

The business contracts of the Yale Collection may be divided into the following groups: (1) Those dealing with loans of money, or promissory notes. (2) Records of sums of money and merchandise entrusted to certain individuals for transportation. (3) Documents binding persons entrusted with money to certain conditions in handling it. (4) Memoranda or lists of articles delivered. (5) Miscellaneous.

The first group is drawn up according to stereotyped form, indicating the frequency with which such contracts were formed. Of the total number of Cappadocian tablets known a large number are of this class. The conditions underlying the loan may be assumed to be as follows: the borrower takes a certain quantity of merchandise which is evaluated at the price agreed upon, and makes a trading expedition to some more or less distant place, selling his wares for whatever price he can command. The owner of the goods, in order to protect himself, draws up this promissory note binding the trader to pay a certain sum at the end of a certain time, presumably the time for the return of the trader. The merchandise is never mentioned in the notes themselves, but that such an arrangement was the reason for making the loan is implied in BIN IV, 27; cf. BIN IV, 61, where it is expressly stated that certain quantities of merchandise were delivered to the trader for cer-

tain periods of time for certain sums of money. The period for which the loan was made varied from 1 to 7 months or from 3 to 70 *ḫamuštim* according as the time is stated in one or the other kind of terms. The length of the period would probably be made to conform to the length of the journey proposed.

It is to be noted that no interest was charged upon these loans until after the date of maturity. But after that date a certain rate of interest was charged "if he has not paid." A quite common interest rate is 1½ shekels per mina, per month, which amounts to thirty per cent per year. Twenty per cent is also common; in several cases the rate is forty per cent and in one case (CCT I, 7a : 10) it is sixty per cent, and in another (CCT I, 8b : 10) the rate is apparently 133⅓%. On the other hand the rate is sometimes very low. In two cases (CCT I, 3 : 57, 4 : 34) the rate is given as ⅔ shekel 15 *še*. Assuming that there are 180 *še* in a shekel as in Babylonia this amounts to exactly 15%. In LTC IV, 91a : 11 the rate is only 5⅓%. The reason for this great difference in interest rate does not depend upon the length of time for which the loan was made, for there is no definite relation between the rates given and the time. There is possibly some relation between the amount of the capital and the interest rate, the lower rate applying to the smaller sums. This, however, is not an unbroken rule for the highest rate noted is on only ½ mina of silver (CCT I, 8b : 10). More probably the additional factor of the creditor's confidence in the ability of his debtor largely determined the rate. It is interesting to note in this connection that loans to the Garum were at the rate of only 15%. The Garum could be trusted to pay. It is also to be observed that frequently in cases where a high rate is charged, the debtors bear non-Semitic names (CCT I, 7a, 8b, LTC IV, 90a, BIN IV, 208, 170). This may be a slight indication of the dominance of the Semitic element in the community.

There are a number of tablets on which the rate of interest is stated as *ki-ma a-wa-at ga-ri-im*. Contenau (TC p. 46) has probably correctly assumed that this was a fixed rate established by the practice of the Garum, rather than that the contracting parties expected to have the rate determined by the Garum at the time of maturity of the note. Quite likely

this was the rate charged by the Garum in their transactions, and was well known when the note was drawn up. In CCT I, 5a, we have, *ki-ma a-wa-at ga-ri-im 1½ šiqlam ta a-na 1 manim (im) ú-za-áb.* This may be taken as showing that the rate fixed by the Garum was 1½ shekels, or 30% which is also the most commonly stated rate.

BIN IV 121

Contents: Shume-abia is bound to pay to Aḫ-shalim 40 shekels of silver, three months after the *ḫamuštim* of Alaḫum. If he fails to pay on this date he must add interest at the rate fixed by the Garum. The silver which he borrowed was that pertaining to Ashur-bashti. There are two witnesses.

Transliteration: (1) ⅔ ma-na kasbam (2) i li-bi[14] Šú-me-a-be-a (3) Aḫ-šá-lim i-šú-ú (4) iš-du ḫa-mu-uš-tim (5) šá A-la-ḫi-im (6) a-na warḫim 3[kam] (7) i-šá-gal-šú-ma (8) šú-ma lá iš-ku-ul (9) ki-ma a-wa-at (10) ga-ri-im zi-ib-tam (11) ú-za-áb kasbam (12) a-šú-me A-šur-ba-aš-tî (13) e-bu-ul (14) maḫar A-šur-damiq (15) maḫar En-um-A-šur.

Translation: ⅔ mina of silver Aḫ-shalim holds as a debt against Shume-abia. From the *ḫamuštim* of Alaḫam after three months he shall pay him; and if he has not paid, according to the word of the Garum, interest he shall add. For the silver pertaining to Ashur-bashti he is responsible. Before Ashur-damiq. Before Enum-Ashur.

BIN IV 174

Contents: Zuba son of Ishtar-baliel is bound to pay to Buzur-Ashur 5 minas of silver, three months after the *ḫamuštim* of Shamash-bani and Ashur-ishtigal. If he fails to pay on this date he must add interest at the usual rate. The text is one of the most typical of this class.

Transliteration: (1) 5 ma-na kasbam (2) za-ru-ba-am (3) i zi-ir Zu-ba (4) mar Ištar-ba-li-el (5) Buzúr-A-šír (6) i-šú iš-du (7) ḫa-mu-uš-tim (8) šá [d]Šamaš-ba-ni ù (9) A-šur-iš-tî-gal (10) a-na warḫim 3[kam] (11) i-šá-gal (12) li-mu-um (13) Ili-šú-ra-bi waraḫ[kam] (14) Áb-šá-ra-ni (15) šú-ma lá iš-kul (16) a ma-na-im (17) 1½ šiqlu ta i-na (18) warḫim[kam] zi-ib-tam (19) ú-za-áb.

Translation: 5 minas of refined silver upon Zuba, son of

Ishtar-baliel, Buzur-Ashur holds as a debt. From the *ḫamuštim* of Shamash-bani and Ashur-ishtigal after 3 months he shall pay. The eponymy of Ilishu-rabi, the month Absharani. If he has not paid, on a mina, at the rate of 1½ shekels per month, interest he shall add.

BIN IV 170

Contents: Shuḫurbea and Kurkura are bound to pay to Ashir-nada 10 minas 45 shekels of silver, within a period of 3 *ḫamuštims* after the *ḫamuštim* of Gimil-Anim and Ili-Ishtigal. If they fail to pay on this date they must add interest at the rate of 2 shekels per mina, per month. The relatives of the debtors are bound as security for the debt. There are two witnesses.

Transliteration: (1) 10⅔ ma-na 5 šiqlu [kasbam] (2) za-ru-ba-am i zi-ir (3) Šú-ḫu-ur-be-a[-] (4) ú Ku-ur-ku-ra (5) A-šír-na-da i-[šú] (6) iš-du ḫa-mu-uš-tim (7) šá Gimil-A-nim ù Ì-lí[--]gal (8) a-na 3 ḫa-am-šá-tim (9) i-šá-ku-lu šú-ma (10) i-na û-me-šú-nu ma-al[-ú-tim] (11) lá iš-ku-lu 2 šiqlu ta (12) i-na war-ḫim^{kam} a-na (13) 1 ma-na-im ú-zu-bu (14) kasbam i ga-ga-ad (15) qa-me-šú-nu ù ki-ni-šú-nu^{27} (16) ra-ki-iz (17) maḫar A-šur-ma-lik (18) maḫar El-ba-ni.

Translation: 10 minas, 5 shekels of refined silver, upon Shurḫurbea and Kurkura, Ashur-nada holds as debt. From the *ḫamuštim* of Gimil-Anum and Ili-[ishti]gal, after 3 *ḫamuštims* they shall pay. If when their time is fulfilled they have not paid, 2 shekels per month per mina, they shall add. The silver on the head of their kith and kin is bound. Before Ashur-malik. Before El-bani.

BIN IV 153

Contents: Gimil-Kubum is bound to pay to Aḫatum a woman, 20 shekels of silver, three months after the *ḫamuštim* of Imtilim and Ashur-zululi. If he fails to pay on this date he must add interest at the rate determined by the Garum. Probably the names of two witnesses originally appeared in the last two broken lines.

Transliteration: (1) ⅓ ma-na kasbam za-ru-ba-am (2) i zi-ir Gimil-Ku-be-im (3) A-ḫa-tum tî-šú (4) iš-du ḫa-mu-uš-tim

šá (5) Im-tî-lim ú A-šur-zu-lu-li (6) a-na 3 warḫim^{kam} (7) i-šá-gal šú-ma (8) lá eš-ku-ul (9) ki-ma a-wa-at (10) ga-ri-im ú-za-áb (11) [maḫar] Lu-lu (12) [maḫar] A-ra-na-áb-šú.

Translation: ⅓ mina of refined silver, upon Gimil-Kubum, Aḫatum holds as debt. From the *ḫamuštim* of Imtilim and Ashur-zululi after 3 months he shall pay. If he has not paid, according to the word of the Garum he shall add.

BIN IV 120

Contents: This is the record of the partial payment of a debt and a statement that two months extension of time is allowed for paying the balance. Interest is to begin at the rate fixed by the Garum if the balance is not paid at the appointed date. Upon paying all, Amurru-bani the debtor is to receive his tablet. The note at the end about the ass indicates the somewhat informal character of the document.

Transliteration: (1) ⅓ ma-na 8½ šiqlu (2) kasbam i-na be-ú-lá-tî-šú (3) Amurru-ba-ni (4) ga-za-ar (5) Šá-lim-a-ḫi-im (6) iš-ku-ul (7) si-tí[32] kasbam a-na (8) warḫim 2^{kam} i-šá-gal-ma (9) ù dub-ba-am (10) i-lá-ki šú-ma (11) i-na warḫim 2^{kam} (12) lá iš-ku-ul (13) ki-ma a-wa-at (14) ga-ri-im zi-ib-dam (15) ú-za-áb (16) maḫar A-šír-ṭabu (17) mar Si-nu-nu-tim (18) 1 imeram a-na (19) 17 šiqlu kasbim (20) ta-dî-en (21) šá Šá-lim-a-ḫi-im.

Translation: ⅓ mina, 8½ shekels of silver out of his property Amurru-bani, the collector(?) of Shalim-aḫim paid. The balance of the silver, after 2 months he shall pay, and the tablet he shall take. If within 2 months he has not paid, according to the word of the Garum, interest he shall add. Before Ashur-tabu son of Sinunutim. 1 ass for 17 shekels of silver you sold for Shalum-aḫum.

A second group of contracts is to be distinguished by the following characteristics: a certain sum of either gold or silver or both (garments CCT I, 15a) is mentioned; often its various taxes are said to be satisfied; some further description of it is given; it is said to have been entrusted (*ib-ki-id*) to a certain person or persons; witnesses' names follow.

These contracts are records that were made when the owner of some goods delivered them over to a carrier agent for transportation. Sometimes the destination of the goods is stated, as in CCT I, 15b, where the names of several consignees for various portions of the shipment are given.

The texts CCT I, 18–20, of a similar nature but containing the verb *e-zi-ib*, instead of *ib-ki-id*, are probably the receipts drawn up at the other end of the line when the agent delivered the shipment.

BIN IV, 46 reflects a particular case of the kind involved in these contracts. It is a letter from the consignee of a certain shipment addressed to the shipper, complaining that the carrier has not delivered the full amount entrusted to him. BIN IV, 27 is also to be considered here. The group of three men who are the writers of the letter report to Shalim-aḫum and Bushukin that three other men have entrusted to them various sums of merchandise. In this case the men entrusted with the merchandise had the responsibility of disposing of it to the merchant traders and fixing the terms of their loans. The property seemed to belong to Shalim-aḫum and Bushukin. The carriers were the agents of the addressees of the letter.

BIN IV 119

Contents: 24 minas of silver to be delivered to Ḫinaia were entrusted to the care of Amur-Ishtar and Kuzallim. Three witnesses' names are added.

Transliteration: (1) 24 ma-na kasbam (2) šá Ḫi-na-a (3) a-na A-mur-Ištar (4) ù Ku-zal-lim (5) áb-ki-id (6) maḫar A-šur-na-da (7) mar A-šur-i-din (8) maḫar Buzúr-Ištar (9) mar Gimil-lá-áb-ra-at (10) maḫar I-ku-bi-a (11) mar Gimil-I-li-el.

Translation: 24 minas of silver consigned to Ḫinaia, to Amur-Ishtar and Kuzallim I entrusted. Before Ashur-nada son of Ashur-idin. Before Buzur-Ishtar son of Gimil-Ilabrat. Before Ikubia son of Gimil-Iliel.

BIN IV 164

Contents: Two separate transactions are recorded in this text. First it is stated that the maker of the tablet has entrusted 10½ minas of silver and 47⅙ shekels of gold, bearing

the seal of Ashur-nimri, to the three men named in lines 6–8, who are agents of the man to whom the tablet was sent. The second part states that 7 minas of silver and 2 shekels of gold, under the seal of Ashur-rabi, have been entrusted to Sharru-Sin. There are two witnesses to this transaction.

Transliteration: (1) 10½ ma-na kasbam (2) ⅔ ma-na 7⅙ šiqlu (3) ḫurazam ba-šá-lam (4) ku-nu-ki šá A-šír-ni-im-ri (5) a-na šá ki-ma (6) ku-a-tî En-nam-A-šur (7) A-šír-ta-ak-lá-ku (8) Be-lim-ba-ni (9) [ ]-ku-a (10) áb-ki-da (11) maḫar A-lu-lá-a (12) maḫar Buzúr-A-šír (13) maḫar I-ku-bi-a (14) 7 ma-na kasbam ga-[ ]-um (15) 2 šiqlu ḫurazam ku-nu-ki (16) šá A-šur-rabi šá a-na (17) zi-ir Šarru-Sin (18) ú El-me-tî ub-lá-ni-nim (19) a-na Šarru-Sin áb-ki-id (20) maḫar A-lu-ḫu-a (21) maḫar A-šur-ma-lik (22) mar Ì-lí-iš-tî-gal.

Translation: 10½ minas of silver ⅔ mina 7⅙ shekels of pure gold, (bearing) the seal of Ashur-nimri, to your representatives, Ennam-Ashur, Ashur-taklaku, Belim-bani, . . . I entrusted. Before Alulaia, before Buzur-Ashur, before Ikubia. 7 minas of silver . . . ., 2 shekels of gold, (bearing) the seal of Ashur-rabi, which for Sharru-Sin and El-meti, they brought to me, to Sharru-Sin I entrusted. Before Alulaia, before Ashur-malik son of Ili-ishtigal.

BIN IV 122

Contents: Four different sums of gold and silver have been entrusted to Ikubia. These amounts are the net sums after the customary official fees have been deducted. There are two witnesses.

Transliteration: (1) 5 ma-na kasbam ni-iz-ḫa-zu[25] (2) [malu šá-du-]a-zu šá-b[u - -] (3) ⅔ ma-na ḫurazam ni-iz-ḫa-zu (4) malu [šá-du-]a-zu (5) šá-[bu - -ba]-nam (6) ⅓ ma-na 6 šiqlu ki la bi(?) (7) kasbam ni-iz-ḫa-zu (8) ù šá-d[u-a-zu] (9) ri-ik-zu-um (10) i-na ki-ir-be-šú (11) na-din 1 ma-na kasbam (12) ni-iz-ḫa-zu malu (13) šá-du-a-zu šá-bu (14) šá dam-gar-ri-im (15) me-ma a-nim a-na (16) I-ku-bi-a ab-ki-id (17) maḫar En-na-nim (18) mar Am-ri-a (19) maḫar A-šír-ur-ḫi (20) mar Bu-da-tim.

Translation: 5 minas of silver, its commission(?) paid and its fee for assaying(?) satisfied, ⅔ mina of gold, its commission

paid and its fee for assaying satisfied, ⅓ mina 6 shekels . . . of silver, its commission paid and its fee for assaying placed bound in its midst, 1 mina of silver, its commission paid and its fee for assaying satisfied, belonging to the trader, all of this to Ikubia I entrusted. Before Ennanim son of Amria, before Ashur-urhi son of Budatim.

BIN IV 147

Contents: For $^{5}/_{6}$ mina 5 shekels of refined silver which Ashkutim and Ashur-nada took out from Ganish and for ⅔ mina 5 shekels which Ashkutim took out on behalf of Edinaia, Ashkutim is held responsible. If he fails to produce properly attested documents or witnesses for Edinaia as to his disposition of the silver, he must pay a penalty for his neglect. The interest of Edinaia is thus safeguarded.

Transliteration: $^{5}/_{6}$ ma-na 5 šiqlu (2) kasbam za-ru-ba-am (3) šá Aš-ku-tum (4) ù A-šur-na-da (5) i-na Ga-ni-eš (6) el-ki-ú-ni (7) ù si-ta-tim[31] kasbim (8) ⅔ ma-na 5 šiqlu (9) šá Aš-ku-tum (10) ki E-dī-na-a (11) el-ki-ú šú-ma (12) dub-ba-am ḫa-ar-ma-am[12] (13) ú-lá[37] si-be a-na (14) E-dī-na-a Aš-ku-tum (15) lá uš-tî-li a-na kasbim (16) a-nim šú-qa-am (17) Aš-ku-tum a-na E-dī-na-a (18) i-šá-gal šú-ma dub-ba-am (19) ú-lá[37] si-be uš-tî-li kasbam (20) Aš-ku-tum šá-bu iš-du nu-šú (21) ḫa-muš-tim šá El-ba-ni (22) a-na 6 warḫim^{kam} e-ta-wa-ú.

Translation: $^{5}/_{6}$ mina 5 shekels of refined silver which Ashkutum and Ashur-nada from Ganish took, and the rest of the silver ⅔ mina 5 shekels which Ashkutum for Edinaia took, if a legally executed tablet, or else witnesses, to Edinaia, Ashkutum does not bring up, for that silver, *šuqam* Ashkutum to Edinaia shall pay. If the tablet or else witnesses he brings up, the silver of Ashkutum is satisfied. From . . . the official period of El-bani for 6 months . . .

BIN IV 152

Contents: This contract states that Buzutaia holds in his possession a tablet which was legally executed by Amur-Ishtar and Ili-alim showing that Amur-Ishtar had delivered to Ili-alim 10 minas of silver. This silver Ili-alim sent to "the city." If the agent of Ili-alim who carried the silver to its destination

does not, in return for it, deliver to Amur-Ishtar in Burušḫatim merchandise which he has purchased with it, then Buzutaia is to turn over the tablet entrusted to him for the ensuing litigation. There are two witnesses.

Transliteration: (1) dub-ba-am ḫa-ar-ma-am[12] (2) šá 10 ma-na kasbim (3) šá A-mur-Ištar a-na (4) Ì-lí-a-lim i-dī-nu-ma (5) Ì-lí-a-lim a-na a-lim[ki][1] (6) kasbam ú-si-be-lu (7) a-na Bu-zu-ta-a (8) ni-ib-ki-da (9) šú-ma lu-ku-dam (10) šá 10 ma-na-e kasbim (11) i Bu-ru-uš-ḫa-tim (12) šá ki-ma Ì-lí-a-lim (13) a-na A-mur-Ištar (14) lá i-ta-ad-nu (15) dub-ba-am Bu-zu-ta-a (16) a-na da-ni-tî-ni (17) ú-ba-al-šú (18) maḫar A-šír-ma-lik (19) mar Lu-zi-na (20) maḫar I-din-a-be-im (21) mar A-šír-rabi (22) a-na Bu-zu-ta-a (23) dub-ba-am ni-ib-ki-id.

Translation: A legally executed tablet for 10 minas of silver which Amur-Ishtar to Ili-alim delivered, and which silver Ili-alim to the city sent, to Buzutaia we entrusted. If the agent of Ili-alim, merchandise to Amur-Ishtar in Burušḫatim, for the 10 minas of silver does not deliver, the tablet Buzutaia for judgement shall deliver up. Before Ashur-malik son of Luzina, before Idin-abum son of Ashur-rabi. (This) tablet to Buzutaia we delivered.

The following texts are grouped together because of their general similarity. They are not contracts but are personal memoranda, all on the subject of commercial transactions, but reflecting a wide range of relations. They have possibly been the property of as many different persons as there are tablets, but more likely they represent some of the daily notations set down by some one or two prominent business men, possibly Bushukin.

BIN IV 136

Transliteration: (1) 3 šiqlu kasbam (2) a-na a-ma-at (3) Gimil-Ištar (4) a-dī-in.

Translation: Three shekels of silver for the female slave of Gimil-Ishtar I gave.

BIN IV 167

Contents: When Ashur-rabi was sick the writer of this tablet paid to him and to Ashur-mutabel 10 shekels of silver.

Transliteration: (1) 10 šiqlu kasbam (2) a-na A-šír-rabi mar I-na-a (3) ù A-šír-mu-ta-be-el (4) ga-za-ri-šú-nu (5) i-nu-me A-šír-rabi (6) ma-ar-zu-ú (7) a-dī-in.

Translation: 10 shekels of silver to Ashur-rabi son of Inaia, and Ashur-mutabel their collector(?), when Ashur-rabi was sick, I gave.

BIN IV 141

Contents: Upon the death of the daughter of Ummana the writer sent him one half a roll of cloth, probably for the burial.

Transliteration: (1) ½ TÚG[36] i-nu-me (2) marat-zu (3) me-ta-at-ni[23] (4) a-na Um-ma-na (5) ú-si-bi-el.

Translation: ½ of a roll of cloth, when his daughter was dead, to Ummana I sent.

BIN IV 128

Contents: This text states that 74 rolls of linen belonging to Shume-abia were brought to the temple; that 26 of them were disposed of there and that the rest were returned.

Transliteration: (1) 74 TÚG ku-ta-nu[21] (2) šá Šú-me-A-bi-a (3) a-na ê-gal-lim (4) e-ru-bu 26 TÚG (5) i-li-ki-ú (6) 48 TÚG ur-du-nim.

Translation: 74 rolls of linen of Shume-abia to the temple came in. 26 rolls they took; 48 rolls they returned to us.

BIN IV 140

Contents: The writer states that the 5 shekels of silver which Amur-Ashur weighed out for him, the same person (or possibly another of the same name) has carried to Lamazi and Aḫaḫa, two women, thus probably canceling a debt of the writer to them.

Transliteration: (1) 5 šiqlu kasbam (2) šá A-mur-A-šur (3) mar Zu-ga-lí-a (4) iš-ku-lá-ni-šú[18] (5) a-na Lá-ma-zi (6) ú A-ḫa-ḫa (7) A-mur-A-šur-ma (8) ú-bi-el.

Translation: 5 shekels of silver which Amur-Ashur son of Zugalia weighed out to me, to Lamazi and Aḫaḫa, Amur-Ashur carried.

BIN IV 117

Transliteration: (1) 23 TÚG bi-ri-ga-nu[7] (2) šá Gimil-Ištar (3) ⅔ ma-na 6⅔ šiqlu (4) kasbim it-bu-lu.[19]

Translation: 23 striped garments of Gimil-Ishtar brought ⅔ mina 6⅔ shekels of silver.

BIN IV 168

Contents: This is a list of quantities of lead and other articles. Each amount of lead is designated by the name of an individual. The significance of the list is a matter for speculation. It may be an example of the kind of document referred to elsewhere as *si-ib*.[30]

Transliteration: (1) 20 biltu anakum (2) Bu-šú-ki-in (3) 20 biltu Dan-A-šír (4) 5 biltu La-ki-ib (5) mar I-li-a (6) 6 biltu I-na-Sin (7) 4 biltu Gimil-Sin (8) 6 biltu I-dī-in . . . (9) 5 biltu Ì-lí . . . (10) 8 biltu A-ta- -rabu (11) šá illat(-at) (12) Bu-šú-ki-in (13) napḫar 74 biltu (14) anakum (15) 14 na-ru-ga-tum (16) 1 me-at 21 TÚG (17) i-lu-ki.[15]

Translation: 20 talents of lead of Bushukin, 20 talents of Dan-Ashur, 5 talents of Lakib, son of Ilia, 6 talents of Ina-Sin, 4 talents of Gimil-Sin, 6 talents of Idin- . . . , 5 talents of Ili- . . . , 8 talents of Ata . . . rabu which are under the control of Bushukin, total 74 talents of lead. 14 leather bags(?), 121 state garments.

BIN IV 156

Contents: This is a memorandum for 70 bolts or rolls of cloth which have been taken from the temple. For 8½ of them copper at the rate of 20 minas each is to be received from the *bît garum;* for 50½ of them Kurara is to pay in silver and for 10 of them Shuli is to pay in silver. The text indicates that the temple had some of the features of a business institution, carrying on trade relations with individuals and with the store house. 8½ in line 4 is a mistake of the scribe for 9½; otherwise the total of the three amounts is only 69.

Transliteration: (1) i-na 70 TÚG^{zun} (2) šá i-na ê-gal-lim (3) el-ki-ú-ni (4) šá 8½ TÚG^{zun} (5) 20 ma-na ta eram (6) bît ga-ri-im (7) a-lá-ki (8) šá 50½ TÚG^{zun} (9) kasbam Ku-ra-ra (10) i-da-nam (11) šá 10 TÚG^{zun} kasbam (12) Šú-li i-da-nam.

Translation: Of the 70 rolls of cloth which from the temple they took, for 8½ rolls of cloth, copper of the store house at the rate of 20 minas each I shall receive; for 50½ rolls Kurara shall pay me silver; for 10 rolls Shuli shall pay me silver.

LEGAL DOCUMENTS

For a discussion of detailed points with reference to the following group of texts see notes 8, 10, 12, 20. In general they represent the Old Babylonian lawsuits, yet in some cases they do not involve any dispute, but are merely affidavits executed before the Garum. The situation involved in these documents may be supposed to be as follows: two parties who are named in the beginning of the tablets of this class have either a dispute to settle or a business transaction of some importance to arrange; they go and select from one to three men to act as judges or arbiters in the matter; these men are represented by the names added at the end of the document, and by the pronoun *ni-a-ti* occurring in the opening and closing formulas; then the two parties state their case before the witnesses, often in the form of one party asking the other a question and receiving a formal answer; in this way they come to agreement and their speeches are recorded on the tablet; then the Garum gives its sanction to the matter, thus legalizing and establishing the agreement.

Certain biblical incidents seem to reflect a knowledge of the same custom. The first part of the fourth chapter of Ruth in which Boaz came to an agreement with the near kinsman of Naomi, could almost be translated into a Cappadocian business document of this type. Yahweh's controversy with his people in Micah 6 is a figurative use of the same custom. The mountains and foundations of the earth are called upon to be witnesses while Yahweh and his people speak in turn. Other passages are Zech. 3 : 1 and Job 1–2, where Satan plays the part of the adversary or accuser.

BIN IV 109

Contents: The legally executed contract of Buzazu and El-wadaku: Buzazu engaged El-wadaku to represent him in arranging a matter of business. The contract was drawn up

before two witnesses and officially endorsed by the Garum of Ganish. Bin IV, 110 is a duplicate of this text, in which the difficult passage *ba-a-a-ni-ma* is written on one line, though it is divided between two lines in the present text in a way that suggests there are two separate words instead of *banima*.

Transliteration: (1) Bu-za-zu a-na El-wa-da-ku (2) iz-ba-at-ni-a-tî-ma[20] (3) um-ma Bu-za-zu-ma (4) a-na El-wa-da-ku-ma (5) a-na a-e-tim zi-ki[41] (6) du-ga-al[9] um-ma (7) El-wa-da-ku-ma a-na (8) a-wa-tim zi-ga-ga (9) ú-ga-al um-ma (10) Bu-za-zu-ma ba-a (11) a-ni-ma a-wa-tam (12) lá dī-na-kum lá du-ga-lá-ni (13) a-na a-wa-tim (14) a-ni-a-tim ga-ru-um (15) Ga-ni-eš i-din-ni-a-tî-ma (16) maḫar baṭrim[6] šá A-šír si-bu-tî-ni (17) ni-dī-in maḫar Ma-nu-um-ki–Ištar (18) mar Gimil-be-lim (19) maḫar ^{d}Šamaš-ba-ni (20) mar I-na-Sin.

Translation: Buzazu laid hold upon El-wadaku before us. Thus (spoke) Buzazu to Elwadaku: as to the matter of my . . . will you arrange? Thus (spoke) Elwadaku: as to the matter of thy . . . I will arrange. Thus spoke Buzazu: . . . The Garum of Garnish gave legal sanction to this matter for us. Before the sword of Ashur we gave our testimony. Before Manum-ki-Ishtar, son of Gimil-belim, before Shamash-bani son of Ina-Sin.

BIN IV 104

Contents: This is an affidavit of Dibazia and Buzur-Ishtar, the representative of Buzur-Ashur, recording Dibazia's sworn statement that 2½ minas 6 shekels of gold was paid on his debt to the god Adad; this was paid from the proceeds of some merchandise which he and Buzur-Shamash had received from Gimil-Ishtar and Elwadaku. The document was negotiated before the Garum of Waḫšušana and in the presence of three witnesses.

Transliteration: (1) Buzúr-Ištar šá-ki-ma (2) Buzúr-A-šur a-na Di-ba-zi-a (3) iz-ba-at-ni-a-tî-ma (4) um-ma Buzúr-Ištar-ma (5) ki-ma Buzúr-A-šur a-šá-al-ga (6) i-na lu-ku-tim šá a-šú-me (7) ^{d}Adad ga-tum i-si-ig-nu-ni-ma (8) Gimil-Ištar ú El-wa-da-ku a-na (9) zi-ri-ga ù Buzúr-^{d}Šamaš (10) ub-lu-ni-ku-nu-tî-ni 2½ ma-na 6 šiqlu (11) ḫurazum a-na ḫu-bu-li-ga

(12) šá ^{d}Adad lá i-si-ki-el (13) me-ma i-na ra-me-ni-ga (14) ta-aš-gul lá i-na lu-ku-tim (15) a me-tim šá ni-iš a-lim^{ki} (16) ga-i-lá um-ma Di-ba-zi-a-ma (17) ki-na i-na lu-ku-tim (18) šá ga-tî ^{d}Adad (19) i-si-ig-nu-ma lu-ku-dam (20) Buzúr-A-šur a-na Gimil-Ištar (21) ù El-wa-da-ku ib-ki-du-ma (22) a-na zi-ri-a ù Buzúr-^{d}Šamaš (23) ú-si-be-lá-ni lu-ku-tum a-na (24) ḫurazim i-zur(?)-ma 2½ ma-na 6 šiqlu (25) ḫurazum a-na ḫu-bu-li-a šá ^{d}Adad (26) i-si-ki-el me-ma i-na ra-me-ni-a (27) ú-lá aš-gal i-na lu-ku-tim (28) a me-tim-ma aš-gul (29) a-na a-wa-tim a-ni-a-tim (30) ga-ru-um Wa-aḫ-šú-šá-na (31) za-ḫi-ir rabi i-din-ni-a-tî-ma (32) maḫar baṭrim šá A-šur si-bu-tî-ni (33) ni-dī-in maḫar A-šur-rabi (34) Dan-A-šír (35) maḫar MA-MA-ḪI-IR.

Translation: Buzur-Ishtar the representative of Buzur-Ashur laid hold upon Dibazia before us. Thus (spoke) Buzur-Ishtar representing Buzur-Ashur: I ask you, of the merchandise which they consecrated to Adad and which Gimil-Ishtar and Elwadaku brought to you and to Buzur-Shamash, was there not paid 2½ minas 6 shekels of gold on your obligation to Adad? Did you pay anything of yourself? . . . Yes or no? Thus (spoke) Dibazia: yes, from the merchandise which they consecrated to Adad, the merchandise of Buzur-Ashur they entrusted to Gimil-Ishtar and Elwadaku, and they brought it to me and Buzur-Shamash. The merchandise for gold . . . and 2½ minas 6 shekels of gold on my obligation to Adad was paid. I paid nothing of myself. . . . The Garum of Waḫšušana, small and great, gave legal sanction to this matter for us. We gave our testimony before the sword of Ashur. Before Ashur-rabi, before Dan-Ashur, before MAMA-ḪI-IR.

BIN IV 103

Contents: This is an affidavit showing that the Limmu Ashur-imeti, Kulumaia and Hunia have deposited 10 important sealed documents with Ashur-nishu, an official. Eight of them were letters whose contents are not stated; two were tablets having to do with the payment of debts. The names of four witnesses are added.

Transliteration: (1) li-mu-um A-šír-i-me-tî (2) Ku-lu-ma-a ù Ḫu-ni-a (3) a-na A-šír-ni-šú PA-DU[26] (4) iz-bu-du-ni-a-tî-ma (5) ta-ma-lá-ki[34] ku-nu-ki-e (6) šá ga-ri-im Ga-ni-eš (7) za-ḫi-ir rabi ib-ki-du (8) um-ma li-mu-ú-ma (9) i-na li-be ta-ma-lá-ki (10) 4 na-aš-bi-ra-tum (11) šá ga-ru-um Ga-ni-iš (12) za-ḫi-ir rabi ú-lá-bi-du (13) 4 na-aš-be-ra-tim šá (14) Im-tî-Ili šá ga-ru-um (15) Ga-ni-iš za-ḫi-ir rabi (16) ik-nu-ku-ú(?)-na-ni (17) 1 dub-bu-um ḫa-ar-mu-um (18) šá 44 ma-na kasbam (19) šá ḫu-bu-ul Gimil-Ištar mar Ili-iš-tî-gal (20) a-na A-šír-ṭabu ḫa-bu-lu-ma (21) kasbam Bu-za-zu iš-ku-lu-ma (22) a-na 2⅔ ma-na 5 šiqlu kasbim (23) zi-ba-at kasbam dub-bu-um (24) uk-ta-lu 1 dub-bu-um (25) šá 20 ma-na kasbim šá a-na (26) A-šír-ṭabu A-mur-Ili ḫa-bu-lu-ma (27) A-mur-A-šír I-kib-Ili (28) ù Buzúr-A-šír (29) ga-ta-du-ni napḫar 10 dub-bi-e (30) ku-nu-ki-e šá za-ḫi-ir rabi (31) i-na ta-ma-lá-ki ik-nu-ku-ni (32) me-ma dub-bi-e a-ni-ú-tim (33) a-na A-šír-ni-šú PA-DU (34) šá I-kib-Ili ib-ki-du-ma (35) maḫar a-lim[ki] ù be-lí-ni (36) i-šá-ku-nu (37) mahar En-um-A-šír mar A-ni-nim (38) maḫar Ṭabu-zi-lá-A-šír mar A-šír-i-din (39) maḫar Ì-li-aš-ra-ni mar Gimil-be-lim (40) maḫar Bu-ta ga-za-ar A-šír-ma-lik.

Translation: The eponym Ashur-imeti, Kulumaia and Hunia laid hold upon Ashur-nishu, the official, before us. Sealed decisions of the Garum of Ganish, great and small, they deposited. Thus (spoke) the eponym: among the documents are 4 letters which the Garum of Ganish, great and small, filed(?); 4 letters of Imti-Ili which the Garum of Ganish, great and small, sealed for me; 1 affidavit saying that 44 minas of silver, of the debt of Gimil-Ishtar son of Ili-ishtigal, are owing to Ashur-tabu; and that the silver of Buzazu they paid, and for 2⅔ minas 5 shekels of silver the interest of the silver, the tablet was executed; 1 tablet for 20 minas of silver which Amur-Ili owes to Ashur-tabu and which Amur-Ashur, Ikib-Ili and Buzur-Ashur . . .; a total of 10 sealed tablets which the Garum sealed among the decisions. All these tablets they deposited with Ashur-nishu, the official, for Ikib-Ili. Before the *alum* and our lord they established it. Before Enum-Ashur son of Aninim, before Tabu-zila-Ashur son of Ashur-idin, before Ili-ashrani son of Gimil-belim, before Buta, the collec tor(?) of Ashur-malik.

BIN IV 108

Contents: This is an affidavit giving the testimony of Ashur-rabi, corroborated by Enlil-bani, proving that Ashur-rabi had delivered 10 minas of silver to the father of Enlil-bani and that it had been carried before the *alum*. There are four witnesses.

Transliteration: (1) A-šír-rabi a-na ^{d}En-lil-ba-ni (2) iz-ba-at-ni-a-tî-ma (3) um-ma A-šír-rabi-ma a-na (4) ^{d}EN-ba-ni-ma (5) 10 ma-na kasbam ni-iz-ḫa-zu (6) malu šá-du-a-zu (7) šá-bu kasbam šá damgar (8) a-na a-be-ga a-dī-in-ma (9) a-na a-lim^{ki} a si-a-ma-tim (10) ú-si-bi-el-šú um-ma (11) ^{d}EN-ba-ni-ma (12) ki-na kasbam ma-aḫ-ri-a (13) ta-din-šú-um-ma (14) a-na Ma-nu-um-ba-lim-A-šur (15) mar E-na-ma-nim (16) ib-ku-zu-ma a-na a-lim^{ki} (17) ú-bi-el-šú si-ma-am (18) iš-ú-mu-ni-kum a-ma (19) a-wi-lu a-ni-ú-tim lu si-bu-ga (20) ki-ma kasbam a-na a-be-a ta-din (21) maḫar Be-lim-ba-ni mar A-šír-be-el-a-wa-tim (22) maḫar A-šír-ba-ni mar Ku-ta-a (23) maḫar Ku-ku-lá-nim mar Ku-ta-a (24) maḫar Ili-ba-ni mar Ma-ni-a.

Translation: Ashur-rabi laid hold of Enlil-bani before us. Thus (spoke) Ashur-rabi to Enlil-bani: 10 minas of silver, its commission paid and its fee for assaying satisfied, silver of the merchant, I delivered to thy father and he sent it to the *alum* for evaluation. Thus (spoke) Enlil-bani: it is true; you gave him the silver in my presence, and he entrusted it to Manum-balim-Ashur son of Enamanim, and he carried it to the *alum*. The price they fixed for you. I wish these men to be your witnesses that you gave the silver to my father. Before Belim-bani son of Ashur-bel-awatim, before Ashur-bani son of Kutaia, before Kukulanim son of Kutaia, before Ili-bani son of Mania.

LETTERS

Business letters represent the most numerous class of Cappadocian tablets. They can be recognized at a glance by means of one of the two following formulas: (1) A . . . a-na B . . . ki-bi-ma um-ma, (2) Um-ma B . . . a-na A . . . ki-bi-ma. There may be one writer or a number; likewise the addressees may be one person or several. These were not mere casual letters designed to give information only, but

were intended as permanent records of the transactions mentioned in them. Four aspects of the business relations of the community are represented by the following groups of letters.

(1) Letters about goods sent to the commission merchant. These letters state that a certain amount of goods which is described is being sent to the addressee by a certain person or persons. Request is made that the goods be exchanged for silver and that the silver be sent to the writer. It is to be observed that the writer places no price upon the goods, but turns them over to the commission merchant who is addressed, and who is to sell them for what he can. The writers are probably the producers of the goods. Bushukin is included in the names of the addressees of these letters. We conclude, then, that one at least of the Bushukins mentioned so often in Cappadocian tablets was a commission merchant.

BIN IV 81

Contents: This is a letter of Ashur-bel-awatim to Bushukin and Gimil-Ishtar, stating that he has sent to them a quantity of merchandise, and requesting that the silver for it be sent to him.

Transliteration: (1) a-na Bu-šú-ki-in (2) ù Gimil-Ištar ki-be-ma (3) um-ma A-šur-be-lá-wa-tî-ma (4) 1 TÚG Gimil-Ištar na-aš-a-ku-um (5) a-bi a-ta (6) mu-ḫu-ur-šú (7) 1 qa ri-iš-dam[28] (8) Gimil-Ištar na-aš-a-kum (9) 6 ma-na (10) anakam i-nu-me (11) ú-za-ni a-na (12) I-din-Ištar mar A-šur-ma-lik (13) a-dī-in-šú-ma (14) be-lu-a a-du-nu (15) kasbam šá dī-na-ma (16) si-be-lá-nim.

Translation: To Bushukin and Gimil-Ishtar speak: thus (says) Ashur-bel-awatim: 1 roll of cloth Gimil-Ishtar is bearing to you; my father art thou; receive it; 1 qa of first quality (oil) Gimil-Ishtar is bearing to you; 6 minas of lead, when he went forth, to Idin-Ishtar son of Ashur-malik I delivered. Ye are my lords; the silver for which they are sold, send to me.

BIN IV 12

Contents: This is a letter of Huzarum to Bushukin and Ena-Ashur stating that Gimil-Kubum is bringing them a consignment of lead and cloth. The following directions are given for

the disposition of the merchandise: as soon as it arrives and has been appraised and the usual fees deducted, the value in silver is to be sent to the writer; if the merchandise is sold the silver received for it is to be sealed and sent to the writer; if a certain other circumstance prevails, the merchandise is to be sent on to Burushatim and 1 mina of silver sent to the writer.

Transliteration: (1) ą-na Bu-šú-ki-in (2) ù E-na-A-šír ki-bi-ma (3) um-ma Ḫu-za-ru-um-ma (4) anakam ù TÚG^{zun} (5) šá si-ib^{30} A-al-ṭabu (6) šá me-iḫ-ri šá lu-ku-tim (7) Gimil-Ku-bu-um na-aš-a-ku-ni (8) a-bi a-ta a-ma-kam (9) ma-lá anakum (10) ù TÚG^{zun} (11) iz-ku-ú-ni (12) a-ta ù E-na-A-šur (13) ma-tî-ik ù wa-kib (14) dī-na-ma i-na (15) ba-nim-ma kasbam si-be-lá-nim (16) ù Gimil-Ku-ba-am (17) du-ur-da-ni-šú (18) šú-ma anakum ù TÚG^{zun} (19) ta-ad-nu kasbam (20) ku-un-ga-ma (21) si-bi-lá-nim (22) šú-ma si-mu-um (23) a-ma-kam ma-tî-ik (24) a-na Bu-ru-uš-ḫa-tim (25) lu-ku-tî li-tî-iq-ma (26) kasbam 1 ma-na (27) li-li-a-am.

Translation: To Bushukin and Ena-Ashur speak: thus (says) Ḫuzarum: the lead and the cloth of the invoice of Al-tabu which is a bill of the merchandise, Gimil-Kubum is bearing to you. My father art thou; as soon as the lead and the cloth are free from imposts, there do thou and Ena-Ashur . . . and at once send me the silver; even by Gimil-Kubum send it down to me. If you sell the lead and the cloth, the silver seal and send to me. If the price there . . . to Burušḫatim let my merchandise go and one mina of silver let him bring up to me.

BIN IV 24

Contents: This is a letter of Ashur-imeti and Gimil-Hubur to Bushukin, Amur-Shamash and Kurub-Ishtar, stating that Uzur-sha-Ashur will bring to them a consignment of lead and cloth. Instructions are given that the material is to be exchanged for silver when the carrier arrives in Burušḫatim and this silver is to be returned to the writers.

Transliteration: (1) um-ma A-šír-i-me-tî (2) ù Gimil-Ḫu-bur-ma (3) a-na Bu-šú-ki-in (4) A-mur-^{d}Šamaš mar Me-šar-rabi (5) ù Kúr-ub-Ištar ki-bi-ma (6) 2 biltu 10 ma-na anakam ku-nu-ku (7) 10 ma-na anakam ga-tim (8) 4 TÚG šú-ru-tum

(9) li-wa-tum (10) 1 imeru za-la-mu-um (11) ù e-nu-um (12) me-ma a-nim (13) Ú-zur-šá-A-šur mar A-šur-be-el-a-wa-tim (14) i-ra-dī-a-ku-nu-ti (15) šú-ma Ú-zur-šá-A-šír (16) a-na Bu-ru-uš-ḫa-tim (17) e-ra-ab anakam ù TÚG ḫi-tî-a (18) dī-na-šú-ma a-na Bu-ru-uš-ḫa-tim (19) lu-si-ri-ib-ma a-na kasbim (20) lu ta-ir-ma kasbam (21) i-na si-bi-šú lu-ub-lam.

Translation: Thus (say) Ashur-imeti and Gimil-Hubur: to Bushukin, Amur-Shamash son of Meshar-rabi and Kurub-Ishtar speak: 2 talents 10 minas of sealed lead, 10 minas of certified lead, 4 garments . . . 1 ass . . . , all this Uzur-sha-Ashur son of Ashur-bel-awatim will bring to you. When Uzur-sha-Ashur comes in to Burushatim, the lead and the garments judge for him and to Burushatim cause him to enter in, and for silver let him turn it over, and the silver with his invoice, let him bring to me.

(2) Reports concerning the disposal of goods.

Another class of transactions is represented by the following letters. In each of them the writer or writers are rendering account for the disposition they have made of certain quantities of merchandise. The Bushukin who is addressed in BIN IV, 27 is probably the same individual mentioned in the previous group of letters.

BIN IV 61

Contents: This is a letter of Lakibum and Ili-alim to Shalim-ahum. The writers have received a consignment of lead and linen and garments belonging to Shalim-ahum. Ili-ashrani was the carrier of the articles. A complete report of the disposition of these goods is the purpose of the letter. Lines 1–25 are occupied with the salutation and a statement of the balance of the three articles after the usual fees and taxes have been deducted. Some of each of the three items was sold on credit to Buzur-Ana son of Elani; his debt was covered by two tablets, one for 28 minas, due in 50 ḫamuštim and one for 10 minas, due in 45 ḫamuštim. Another portion was similarly disposed of to Idin-abum son of Idin-Ishtar. 8 rolls of linen and three garments were appraised for the writers; 5 rolls of linen were turned over to the temple; a certain number of rolls of linen (line 47) were appraised for the writers. For the

balance of the lead, linen and garments, which were not sold, Ili-ashrani was held responsible and his obligation was covered by two tablets which were made for 10⅓ minas and ½ mina of silver respectively. Interest at the usual rate of 30% was to be charged upon these sums.

Transliteration: (1) a-na Šá-lim-a-ḫi-im ki-be-ma (2) um-ma La-ki-bu-um ú Ì-lí-a-lim-ma (3) 6 biltu 30 ma-na anakam ku-nu-ki (4) 20 TÚG šú-ru-tum[33] ga-dī šá li-wa-tim (5) 85 TÚG ku-ta-ni šá a-na Ì-lí-aš-ra-ni (6) ta-dī-nu lib-ba 4¼ TÚG ku-ta-ni (7) ù 1 šú-ra-am ni-iz-ḫa-tim[25] el-ki-ú (8) 2 šiqlu kasbam i-bu-ku 8 TÚG ku-ta-ni (9) iš-ra-tî-ga ê-gal-lim el-ki ù 2 šiqlu kasbam (10) ta-bu-ul si-tî[32] TÚG^{hi-ti}-ga 73 lá ¼ TÚG ku-ta-nu (11) 1 TÚG šú-ra-am a-na iš-ra-tim (12) el-ki-ú 3 šiqlu kasbam i-bu-lu (13) si-tî šú-ru-tî-ga 20 lá 2 TÚG ga-dī (14) šá li-wa-tim i-na 6 biltu 30 ma-na (15) anaki(-ki)-ga 12 ma-na anakam (16) ni-iz-ḫa-tim el-ki-ú 9⅔ ma-na (17) mu-ta-ú 6⅓ ma-na anakam (18) ^{d}Ili-abrat-bani el-ki (19) a-na-kam lá[-] šá áb iš-du (20) 50 ma-na 5 šiqlu anak(-ak) ga-tî-šú (21) 4 qa ri-iš-dam ⅓ ma-na anakam (22) ù 5 šiqlu kasbam šá a-na A-bi-dī-ba-an (23) du-si-be-lá šú[-]kam-ru 9 ma-na anakam (24) a-na Ì-lí-aš-ra-ni ni-bu-ul (25) si-tî anaki(-ki)-ga 5 biltu 53 ma-na anakum (26) lìb-ba 3 biltu lá 1 ma-na anakam (27) 7 šiqlu ta 20 TÚG ku-ta-ni ½ ma-na ta (28) 10 TÚG šú-ru-tum 15 šiqlu ta napḫar kasbe(-be)-ga (29) 38 ma-na 4¼ šiqlu Buzúr-A-na (30) mar E-la-ni i-ki-ib (31) lìb-ba 30 lá 2 ma-na a-na 50 ḫa-am-šá-tim (32) i-šá-gal 10 ma-na 4¼ šiqlu (33) a-na 45 ḫa-am-šá-tim i-šá-gal (34) 2 biltu 14 ma-na 10 šiqlu anakam (35) 7 šiqlu ta 20 TÚG ku-ta-ni ½ ma-na ta (36) 4 TÚG šú-ru-tum 15 šiqlu ta (37) 1 imerum za-la-mu-um[16] ki-ma ½ ma-na (38) a-na 30⅔ ma-na AZAG a-na 47 ḫa-am-šá-tim (39) I-din-a-ba-am mar I-din-Ištar (40) i-ki-ib û-mu-šú-nu war-ḫum^{kam} (41) šá Ki-na-tim li-mu-um (42) Šú-da-a mar En-na-nim 8 TÚG ku-ta-ni (43) ú 3 TÚG šú-ru-tum i-dī-in ni-a-tî (44) 5 TÚG ku-ta-ni wa-ad-ru-tim[39] (45) ê-gal-lim a-na si-me-im el-ki-ma (46) 1⅔ ma-na i-na ni-ga-zi[24] (47) ni-šá-ga-an ki-ma 3(?) TÚG ku-ta-ni (48) 7½ šiqlu lá 6½ še ḫurazam 5 šiqlu kasbam (49) i-dī-in-ni-a-tî si-tî TÚG ku-ta-ni-ga (50) 17 TÚG ù 1 TÚG šú-ru-um kasab(-ab)-šú-nu (51) ⅓ ma-na ta ù 10 šiqlu kasbam (52) šá šú-ri-im 5 $^{5}/_{6}$ ma-na (53) si-ti anaki(-ki)-ga

40 ma-na lá 10 šiqlu (54) kasab(-áb)-šú 5 ma-na (55) lu šá si-tî TÚG ku-ta-ni (56) ù šú-ri-im lu šá si-tî (57) anaki(-ki)-ga 10 $^{5}/_{6}$ ma-na kasbam (58) za-ru-ba-am i li-be (59) Ì-lí-aš-ra-ni (60) iš-tî-in dub-bu-šú (61) šá 10⅓ ma-na kasbim (62) ú a-ḫa-ma (63) šá ½ ma-na kasbim (64) la-be-it warḫum 1^{kam} (65) Ku-zal-li li-mu-um (66) Šú-da-a mar E-na-nim (67) 1½ šiqlu ta (68) i-na warḫim 1^{kam} a-na (69) 1 ma-na-im ú-za-áb (70) 5 imere^{zun} šá si-ib (71) Ì-lí-aš-ra-ni me-du.

Translation: To Shalim-ahum speak: thus (say) Lakibum and Ili-alim: there were 6 talents, 30 minas of sealed lead, 20 *šurutum* . . . 85 rolls of linen which you delivered to Ili-ashrani. From these, 4¼ rolls of linen and 1 *šurutum* were taken as commission; 2 shekels of silver . . . ; 8 rolls of linen as thy tithe the temple took; and 2 shekels of silver . . . The balance of thy cloth is 72¾ rolls of linen. One *šurutum* for tithes was taken; 3 shekels of silver . . . The balance of thy *šurutum* is 18 . . . From the 6 talents, 30 minas of thy lead, 12 minas of lead were taken for commission; 9⅔ minas . . . 6⅓ minas of lead Ilabrat-bani took. Here he does not . . . From 50 minas, 5 shekels of lead, to his credit, 4 qa of first quality (oil); ⅓ mina of lead and 5 shekels of silver which you sent to Abidiban. . . . A total of 9 minas of lead to Ili-ashrani we transferred. The balance of thy lead is 5 talents, 53 minas of lead. From these (net balances) 3 talents, less 1 mina of lead, at the exchange rate of 7 shekels, 20 rolls of linen at ½ mina each, and 10 *šurutum* at 15 shekels each, Buzur-Ana son of Elani bought on credit; the total of thy silver (for these) is 38 minas, 4¼ shekels. Of this amount, 28 minas, after 50 ḫamuštim he shall pay. Two talents, 14 minas, 10 shekels of lead, at the exchange rate of 7 shekels, 20 rolls of linen at ½ mina each, 4 *šurutum* at 15 shekels each, and 1 ass at ½ mina, for (a total of) 30⅔ minas of silver, for 47 ḫamuštim, Idin-abum son of Idin-Ishtar took out on credit. Their time (to pay) is the month of Kinatim, the eponymy of Shudaia son of Ennanim. Eight rolls of linen and 3 *šurutum* he delivered to us. Five rolls of linen surplus (?), the temple took for sale (?). We placed in the treasury (?) 1⅔ mina. As for the 3(?) rolls of linen, he appraised (them) for us at 7½ shekels less 6½ *še* of gold and 5 shekels of silver. The

balance of thy linen is 17 rolls and 1 *šurutum;* their silver at ⅓ mina each and 10 shekels of silver for the *šurutum* is 5⅚ minas. The balance of thy lead is 40 minas less 10 shekels; its silver is 5 minas. Both for the balance of thy linen and *šurutum* and for the balance of thy lead 10⅚ minas of refined silver is due from Ili-ashrani. One of his tablets for 10⅓ minas of silver and the other for ½ mina of silver lay up; the month of Kuzallim, the eponymy of Shudaia son of Enanim. At the rate of 1½ shekels per month, per mina he shall pay interest. Five asses of the invoice of Ili-ashrani have died (?).

BIN IV 27

Contents: This is a letter of Alaḫum, Imtilim and Buzur-Ashur to Shalim-aḫum and Bushukin. Three different individuals, Ḫurazanim, Amur-Ashur and Adad-bani, entrusted lots of merchandise, including lead, linen, garments and asses, to the writers. The usual fees have been taken out and the balance of the merchandise which was the property of Shalim-aḫum and Bushukin was distributed to the *damkar* in five different lots. In each case the lot was evaluated in terms of silver and the time set for payment.

Transliteration: (1) a-na Šá-lim-a-ḫi-im (2) ù Bu-šú-ki-in ki-bi-ma (3) um-ma A-la-ḫu-um-ma (4) Im-tî-lim ù Buzúr-A-šír-ma (5) 2 biltu 6 ma-na anakam (6) 32 TÚG ga-tum šá li-wa-tim (7) 2 imere za-lá-me-in[16] (8) Ḫu-ra-za-nim ib-ki-id-ni-a-tî-ma (9) 2 biltu 10 ma-na anakam 30½ ku-ta-ni[21] (10) 4 šú-ru-tim 2 imere za-lá-me (11) A-mur-A-šír ib-ki-id-ni-a-tî-ma (12) 23 ku-ta-ni 2 imere za-lá-ma-am (13) ^{d}Adad-ba-ni ib-ki-id-ni-a-tî-ma (14) i-na 4 biltu 16 ma-na anaki(-ki)-ma(?) (15) 8 ma-na ni-iz-ḫa-tum (16) 9 ma-na 3⅓ šiqlu a-na (17) ^{d}Adad-ba-ni ni-bu-ul (18) 1⅚ ma-na a-na Ḫu-ra-za-nim (19) ni-bu-ul 13⅔ ma-na 5½ šiqlu (20) mu-ta-ú si-tî anaki(-ki)-ga (21) 3 biltu 43⅓ ma-na (22) 85½ ku-ta-nu 4 šú-ru-tum (23) 5 imere za-lá-mu iz-ku-ú-nim (24) lìb-ba 2 biltu anakam 32 ku-ta-ni (25) 10 šiqlu ta anakim 15 šiqlu ta ku-ta-ni (26) 20 ma-na kasbam a-na 25 ḫa-am-šá-tim (27) i zi-ir dam-gar ni-din 1 biltu anakam (28) 16 ku-ta-ni 10 ma-na kasbam i zi-ir dam-gar ni-din 43⅓ ma-na anakam (30) 17 TÚG ku-ta-ni 2 imere 9½ ma-na 5 šiqlu (31) i zi-ir dam-gar ni-din 2 imere (32) 1 ma-na

kasbam i zi-ir dam-gar ni-din (33) 1 wa-ni-ba a-na ⅓ ma-na i zi-ir (34) dam-gar ni-din a-na 3 biltu 43⅓ ma-na (35) anakim 65 TÚG ù 5 imere 40⅚ ma-na 5 kasbam za-ru-ba-am (36) i zi-ir dam-gar ki-nu-tim lá ta ta šá ḫu du a-na (37) 25 ḫa-am-šá-tim na-din warḫum^{kam} Áb-šá-ra-ni li-mu-um (38) Bu-zu-zu 8 (?) a ga tî ig ni-din kasab(-áb)-šú-nu a ga-tî (39) (?) ru šú-ru-um a-na si-tî TÚG^{din}-ga 12½ ku-ta-nu (40) 3 šú- . . .

Translation: To Shalim-aḫum and Bushukin speak: thus (say) Alaḫum, Imtilim and Buzur-Ashur: two talents, 6 minas of lead, 32 garments . . . , 2 ass loads, Ḫurazanim entrusted to us; 2 talents, 10 minas of lead, 30½ rolls of linen, 4 *šurutum*, 2 ass loads, Amur-Ashur entrusted to us; 23 rolls of linen, 2 ass loads, Adad-bani entrusted to us. From the 4 talents, 16 minas of thy lead 8 minas are commission; 9 minas, 3½ shekels, to Adad-bani we transferred; 1⅚ minas to Ḫurazanim we transferred; 12⅔ minas, 5½ shekels *mutau*. The balance of thy lead, 3 talents, 43⅓ minas, 85½ rolls of linen, 4 *šurutum* and 5 asses are free from obligation. From this, 2 talents of lead at the exchange rate of 10 shekels and 32 rolls of linen at 15 shekels each, we delivered to the merchant, for a consideration of 20 minas of silver, to be paid after 25 *ḫamuštim*. One talent of lead and 16 rolls of linen, we delivered to the merchant, for which 10 minas of silver are to be paid (by him). 43⅓ minas of lead, 17 rolls of linen and 2 asses we delivered to the merchant, for which 9½ minas, 5 shekels are to be paid (by him). Two asses we delivered to the merchant for which 1 mina of silver is to be paid (by him). One *waniba* we delivered to the merchant for which ⅓ mina is to be paid (by him). For 3 talents, 43⅓ minas of lead, 65 rolls of linen and 5 asses delivered to the merchant 40⅚ minas, 5 shekels of refined silver are due . . . after 25 *ḫamuštim*. The month of Absharani, the eponymy of Buzuzu . . .

(3) Acknowledgement of the receipt of goods.

These letters form another part of the documents involved in the trading business. In BIN IV, 46, Buzur-Ashur appears to be the buyer who has bought something from Gimil-belim for which he has paid 37½ shekels of silver. This amount has been forwarded in the hands of Ashur-malik, who has failed to deliver the whole amount. This fact is the occasion for the

letter. In BIN IV, 44, Aḫ-shalim is the buyer who acknowledges the receipt of the lead and offers a price for it. BIN IV, 80 states that 25 garments have been received, and reports the price for which they have been sold. The disposition that has been made of the money is also given.

BIN IV 46

Transliteration: (1) a-na Buzúr-A-šur (2) ki-be-ma um-ma (3) Gimil-be-lim-ma i-na (4) ½ ma-na 7½ šiqlu (5) kasbim šá A-šur-ma-lik (6) ta-áb-ki-da-ni (7) ½ ma-na ½ šiqlu (8) i-din-nam 7 šiqlu (9) ú-lá i-din-nam (10) um-ma šú-ut-ma (11) a-na zi-tî-šú[42] (12) šá-ku-ul.

Translation: To Buzur-Ashur speak: thus (says) Gimil-belim: of the ½ mina, 7 shekels of silver which with Ashur-malik you deposited for me, he has paid me ½ mina, ½ shekel; 7 shekels he has not paid me. Thus he (spoke): as regards his balance it was paid.

BIN IV 44

Transliteration: (1) a-na Buzúr-A-šír (2) ki-bi-ma um-ma (3) Aḫ-šá-lim-ma (4) 6 biltu anakam (5) I-ku-bi-a (6) ub-lam si-im (7) anakim i-na (8) Bu-ru-uš-ḫa-tim (9) ni-iš-ta-na-me (10) al-kam-ma ma-lá (11) e-bu-ri-šú-nu (probably a scribal error for e-ri-bu-šú-nu) (12) anaki-ga a-bu-uk-ma (13) kasbam 1 šiqlu (14) ta šá biltim.

Translation: To Buzur-Ashur speak: thus (says) Aḫ-shalim: Six talents of lead Ikubia brought to me. The price of lead in Burušḫatim we have determined. Come! Whenever they come in I will buy thy lead at 1 shekel of silver per talent.

BIN IV 80

Transliteration: (1) um-ma Bu-šú-ki-in-ma a-na (2) Wa-al-tî-Ili ù A-ba-a-a (3) ki-be-ma a-na Wa-al-tî-Ili ki-bi-ma 25 TÚG^{zun} (4) I-din-A-bu-um ub-lam (5) 7¼ šiqlu ta kasab(-ab)-šú-nu (6) 3 ma-na 1¼ šiqlu lìb-ba (7) ½ ma-na kasbam I-din-A-bu-um (8) [ub]-lá-ku-um 5 šiqlu kasbam (9) [a] ga-tî I-din-A-be-im (10) a-dī-in 1 ma-na 10 šiqlu kasbam (11) a-na Buzúr-ú-tu (12) [a-di]-in (13) [si-tî kasbe(-be)]-ga (14) 1 ma-na 10¼ šiqlu kasbam (three lines broken).

Translation: Thus (says) Bushukin: to Walti-Ili and Abaia speak: to Walti-Ili speak: 25 garments, Idin-Abum brought me. At 7¼ shekels each, the silver for them is 3 minas, 1¼ shekels. Of this, ½ mina of silver Idin-Abum will bring to you; 5 shekels of silver, I placed at the disposal of Idin-Abum; 1 mina, 10 shekels of silver, I gave to Buzur-utu. The balance of thy silver is 1 mina, 16¼ shekels of silver.

This tablet is valuable because it furnishes evidence that the reading ¼ for the unusual sign in lines 5–6 is correct; 25 garments at 7¼ shekels each would bring exactly 3 minas, 1¼ shekels as stated in line 6. See my "Cappadocian Notes" in JAOS, June 1926.

(4) Letters about the collection of debts.

BIN IV 26

Contents: This is a letter of Shalim-aḫum to Lakib and Bushukin, stating that the writer holds negotiable bonds on which payment is due, totaling 2 talents, 58 minas, 1 shekel of silver. A partial payment has been made upon this indebtedness, totaling 2 talents, 27 minas, 18 shekels. The writer does not desire interest upon the balance but wishes the principal paid at once. Previous correspondence has been carried on with reference to the matter; Lakib and Bushukin have promised to instruct Ḫinaia, one of their associates, to pay the debts. This, Ḫinaia has evidently done to the extent mentioned above. The writer now asks that Ḫinaia be told to forward the balance.

Transliteration: (1) um-ma Šá-lim-a-ḫu-um-ma (2) a-na La-ki-ib ú Bu-šú-ki-in (3) ki-be-ma 54⅔ ma-na 5½ šiqlu (4) kasbim ša si-ib Aḫ-šá-lim (5) šá a û-me ku-ur-bu-tim (6) ta-ki-ba-ni 58 ma-na 18½ šiqlu (7) šá si-ib Bu-šú-ki-in (8) 28⅓ ma-na 7 šiqlu (9) šá Lu-lu-u mar Zu-ku-ḫi-im (10) 31½ ma-na šá i-na (11) Du-ur-ḫu-me-it (12) A-šír-Šamši(-ši) ú Ḫi-na-a i-ki-bu-ni (13) 5 ma-na šá A-mur-Ištar šá anaki(-ki)-a (14) ta-aš-bu-ra-nim um-ma a-du-nu (15) Ḫi-na-a i-šá-ga-al-šú (16) ú tî-ir-tî-ni a-na Ḫi-na-a (17) i-ta-lá-ak napḫar 2 biltu 58 ma-na 1 šiqlu (18) lìb 31 ma-na 15 šiqlu (19) ½ ma-na šá-du-a-zu (20) Gimil-Sin ú Mar-Gimil-A-šír (21) ub-lu-nim 20⅚ ma-na (22) ⅓ ma-na šá-du-a-zu (23) Mar-E-ra-a ub-lam (24) 31 ma-na 15 šiqlu ½ ma-na (25) šá-du-a-zu 2 ma-na (26) a-ḫa-ma me-iḫ-

ra-at ik-dī-šú (27) Dan-A-šír ub-lam (28) 41⅔ ma-na ⅔ ma-na šá-du-a-zu (29) Ì-lí-a-lim ub-lam 18 ma-na 18 šiqlu (30) Kúr-ub-Ištar ub-lam (31) napḫar 2 biltu 27 ma-na 18 šiqlu (32) kasbim šá ub-lu-ni-ni si-tî kasbim (33) 30⅔ ma-na 3 šiqlu (34) šá û-mu-šú e-tî-ku-nu (35) zi-ib-dam lá ta-šá-me-a (36) kasbam šá-aš-ki-lá-ma i ba-nim-ma (37) si-be-lá-nim ú a zi-ir (38) Ḫi-na-a šú-ub-ra-ma kasbam (39) šá-aš-ra-kam-ma i-ki-bu-ni (40) lu-si-be-lam i-na dub-be ma-nu (41) 6½ ma-na 5⅔ šiqlu (42) kasbam šá si-ib Aḫ-šá-lim (43) a-na û-me ba-ti-ú-tim[5] (44) i zi-ir dam-gar-ri (45) na-din 31 ma-na 18½ šiqlu (46) šá si-ib A-šír-mu-ta-be-el ú Nu-ur-Ištar šú-ma (47) û-mu-šú-nu ma-al-ú AZAG šá šú-ki-lá-ma i ba-nim-ma (48) si-be-lá-nim kasbam šá Ì-lí-a-lim ú Kúr-ub-Ištar ub-lu-ni-ni (49) me-šú-um[22] dub-bu-um ik-be-da ku-nu-tî-ma lá du-si-be-lá-nim.

Translation: Thus (says) Shalim-aḫum: to Lakib and Bushukin speak: Concerning 54⅔ minas, 5½ shekels of silver of the document of Aḫ-shalim, which at the time of the loan you put out on credit, 58 minas, 18½ shekels of the document of Bushukin, 28⅓ minas, 7 shekels of Lulu son of Zukuḫim, 31½ minas which in Dur-ḫumit, Ashur-Shamshi and Ḫinaia took out on credit, 5 minas of Amur-Ishtar for my lead, you wrote to me; thus you spoke: Ḫinaia shall pay it and our order to Ḫinaia shall go. The total is 2 talents, 58 minas, 1 shekel. Of this amount, Gimil-Sin and Mar-Gimil-Ashur brought me 31 minas, 15 shekels and ½ mina for the fee for assaying; Mar-Eraia brought me 20⅚ minas, and ⅓ mina for the fee for assaying; Dan-Ashur brought me 31 minas, 15 shekels and ½ mina for the fee for assaying, 2 minas . . . ; Ili-alim brought me 41⅔ minas and ⅔ mina for the fee for assaying; Kurub-Ishtar brought me 18 minas, 18 shekels; the total which they brought me is 2 talents, 27 minas, 18 shekels of silver. For the rest of the silver, for which the time for payment has arrived, you shall not yield the interest, but weigh out the silver and send it to me at once; and write to Ḫinaia that the silver which I loaned and they put out on credit, he must send to me. From the tablets reckon 6½ minas, 5⅔ shekels of silver of the document of Aḫ-shalim to be given to the merchant at the time of opening. 31 minas, 18½ shekels of the document of Ashur-mutabel and Nur-Ishtar,

when their time is completed and the silver is weighed, send it to me at once. For the silver which Ili-alim and Kurub-Ishtar brought me a duplicated(?) tablet . . . for you and do not send to me.

NOTES

1. *a-lim*^{ki} BIN. IV, 127:8. Three explanations of the signs here read *a-lim*^{ki}, have been offered. Contenau. (TC. 58) reads *a-ši-ki* and regards it as the name of some kind of official. Smith (CCT I, 8) says, "Though Ashur is only named once, it is probable that ' the city,' *a-lim KI*, i. e., the capital city, constantly mentioned is Ashur." Presumably the one mention of the city of Ashur to which he refers is the passage, CCT I, 37a:21–23, *a-na si-a-ma-tim a-na a-lim*^{ki} ^{d}*A-šur u-bi-el.* Cf. LTC. IV, 5:11, *i-na a-lim*^{ki} *A-šír ma-ga-ra-am*, etc. Contenau is probably mistaken in reading *A-šír-ma-ga-ra-am* as a name, in which case we would have here another possible mention of the city of Ashur. The third explanation to be considered is that of Lewy, (SATK, 16, note 28,) who states on the basis of texts LTC. IV, 95, 96 and CCT, 49b, that the city designated simply *a-lim*^{ki}, must be Burušḫatim. His reasoning is not conclusive, and more adequate proof must be awaited before accepting this view. Lewy also seems to hold that *alum* refers to some constituted authority. It is not impossible that in some instances such as those cited above the phrase may refer to the city of Ashur, but it is also evident from the passage cited below that it was sometimes used in the sense of a council of elders. Its relation to the *Garum* is not clear.

BIN. IV, 152:5, 11. If this were the only reference to the word *alum* it would be natural to infer that it represented a certain city. But it is probably used in the same sense here as elsewhere.

BIN. IV, 103:35. Here the term is undoubtedly used in the sense of "the elders of the city."

2. *anak*(*ak*) *ga-tim*, BIN. IV, 29:16. That "*ag-ga-tim*" is not a word, but that the syllable *ag* (*ak*) is to be considered a phonetic complement showing the pronunciation of the ideogram *AN.NA*, is proved by LC. 241:line 4, *šá a-na zi-ir*

anak(-ak), line 5 *ga-tim*, etc. If *ag-ga-tim* were one word it would not be divided between the two lines in this way, but the remainder of the word would be written on the right hand end of the next line. This explains Contenau's difficulty with a word divider in the middle of a word (TC. p. 14); his case is only another example of the phrase *anak(-ak) ga-tim*, with the word divider between the phonetic complement and the word *ga-tim*.

3. *ar-nu-um*, BIN. IV, 29:39. This is a word appearing frequently in Old Babylonian legal texts, with the meaning "penalty"; cf. *Leipziger rechtswissenschaftliche Studien*, Heft 3, 1922, p. 56, and Schorr, VAB 5, 350. It is a forfeit which a person binds himself to pay in case of failure to fulfill obligations. In this case it may be a fine imposed for leaving merchandise too long in the store house.

4. *a-wi-id-ga*, BIN. IV, 29:3. This is apparently some material which was measured in talents; its price in this case (line 4) is given at 5⅔ minas, 5 shekels. Cf. M-A 63b, *imittu* 2.

5. *ba-tî-ú-tim*, BIN. IV, 26:43. It is derived from the root *pitū*, to open, and refers to the opening of the cases of the tablets mentioned in this letter.

6. *baṭrim*, BIN. IV, 109:16. This reading is adopted from Dr. Lewy's explanation of the hitherto unrecognized sign, appearing in this line and frequently where this formula occurs. See SATK 16, note 31, and 67g.

7. *bi-ri-ga-nu*, BIN. IV, 117:1. It is read by Contenau as a personal name (LTC IV, p. 10), but appears here with the determinative for garments. It is also to be read as a garment in the passages cited by Contenau.

8. *bît ga-ri-im*, was certainly connected with the *garum*. This phrase means "store-house" in known Babylonian texts. The *garum* was doubtless an assembly of the merchants of the town, which not only decided in cases of disputes between these business people of Cappadocia, but furnished a sort of municipal store-house for their wares. Articles which were not sold at once in the market place could be stored in the *bît garim*. One of the Yale letters seems to show that rent was sometimes charged for storage in the *bît garim*. Cf. BIN. IV, 29:39.

9. *du-ga-al*, BIN. IV, 109:6. This, *ú-ga-al* (line 9) and *du-ga-lá-ni* (line 12) are all from the root *kālu*, to hold or carry. For the translation here cf. SATK 56c.

10. *ga-ru-um, passim.* The older translators of Cappadocian tablets have unhesitatingly rendered this word as "judge." Contenau and Smith, the compilers of the recent volumes of Cappadocian texts, have retained the idea of an individual, some sort of official, as representing the Garum. Contenau in his *Trente Tablettes Cappadociennes*, p. 73f, regards the Garum as a prefect. In this he is following Sayce in his article published the year before in the Museum Journal. The expression *ga-ru-um . . . za-hi-ir rabu*, Contenau regards as meaning the supreme prefect, prefect of the great and small. Smith in CCT I, p. 9f. holds that the Garum was a local town official who was in charge of the *bît garim* which was a storehouse and which had a standard weight. This, he further holds, was the official after whom the period of time called a *ḫamuštim* was named. Since there are often two names appearing after the *ḫamuštim*, he concluded that there were often two Garim. Lewy in SATK, 16, 32, and OLZ 1923, 537, note 4, holds that the Garum is to be compared with the *KAR Sippar*, discussed by Walther, LSS VI, 4–6, 70ff. He understands the term to mean a council of elders who constitute the city authority. This view was discussed by Landsberger in ZA 35, 233ff, who takes the position that Garum refers not to a council of elders but to the Colony itself.

Let us now consider the data furnished by the Cappadocian tablets with reference to the Garum. We are led to the conclusion that the Garum could not have consisted of a single official but that Lewy is probably right in holding it to be a council. In the cases where the Garum renders a decision it is often stated in the formula that it was the *ga-ru-um Ga-ni-iš za-ḫi-ir rabu.* Lewy has explained the phrase *za-ḫi-ir rabu* as indicating that the decision was unanimous, that is all the members of the Garum, small and great, concurred in the decision. This explanation appears quite satisfactory until we find the phrase used in a slightly different way in BIN IV, 103. The subject of this tablet is some documents which were sealed by the Garum of Ganish *za-ḫi-ir rabu.* Three times

the phrase is repeated in the tablets and then a fourth time the phrase *za-ḫi-ir rabu* is used without the preceding *ga-ru-um Ga-ni-iš'* (line 30) and used in the same kind of construction in which the whole phrase was used before. Now if *zaḫir rabu* is merely an adverbial phrase qualifying the action of the Garum we might expect the scribe to grow tired of writing the whole formula so many times and omit the adverbial part, but instead he omits the words *ga-ru-um Ga-ni-iš*, and allows simply *za-ḫi-ir rabu* to stand in its place. From this we may conjecture that *za-ḫi-ir rabu* was a technical term which could be used to denote the same thing as Garum. It may have obtained its technical sense, not from the unanimity of the decision of the Garum but from the way in which the body was constituted. Possibly the *za-ḫi-ir rabu* corresponds to the upper and lower houses of our legislative bodies. Sometimes the phrase is written ideographically *TUR.GAL*. Cf. CCT I, 49a:10. This suggests that this ideogram in the unpublished text (CBS 4051) discussed by Sayce in the Museum Journal, June 1918, may refer to the Garum and not to the "older son" as he suggests.

Another function of the Garum is found in the oft repeated phrase in the contract literature, *a-na a-wa-at ga-ri-im zi-ib-tam ú-za-áb*, according to the word of the Garum, interest he shall add. This was in case the debtor had failed to pay at the date specified. This indicates that the Garum entered into business relations and that the interest rate which it recognized was considered as standard. That the Garum was not exclusively a judicial body is indicated by the tablet of the British Museum, CCT I, 4. Here we have the record of two loans made to the Garum by Enlil-bani. These passages are of interest because wherever the Garum is made the subject of the verb, the verb is plural; cf. SATK, 16, note 32. This is significant because in the contracts a regular formula is adhered to, and when the debtors are more than one a plural verb is always used. Moreover, in this very tablet there are records of several different loans; some of them are to one individual, in which case the verbs are singular; some of them are to groups of individuals, when the verbs are plural. It is stated in the second of these loans to the Garum that certain

men whose names are given, the representatives of the Garum, received the money. These facts strengthen the conclusion to which we have come, namely that the Garum was a body of men and not an individual. Occasionally we find a letter from the Garum or one addressed to it; cf. Babyl., VI, 191, 7. In these letters the pronouns which refer to the Garum are always in the plural. The unpublished text of the University of Pennsylvania CBS 5681 and 5680 on which Sayce, in the Museum Journal, June 1918, bases his conclusion that there was also a "prefectess," furnish examples of this plural pronoun referring to the Garum. Sayce's conclusions about the "prefectess" are based upon mistaken readings of the texts. His *ga-ru-tim* is probably *Bi-ru-tim*. Babyl., VI, 187, 18 furnishes another example of the plural verb with the Garum.

11. *ga-tum*, BIN IV, 4:6. The exact significance of this word is not clear. Its meaning is doubtless to be derived from *qatu*, hand. It is perhaps most often used in connection with a word for metal, but here is used with garments. That it implies some act of authorization is indicated by the phrase *i kasbim ga-ti šá-ag-na-at*, on the silver my hand was laid, BIN IV, 155:14, and *i-na kasbim ga-tum A-šur-tak-lá-ku mar A-lá-ḫi-im šá-ag-na-at*, on the silver the hand of Ashur-taklaku, son of Alahum was laid, BIN IV, 127:14. Smith (CCT I, p. 8) implies that the word is to be practically identified with *ku-nu-ki*, " of the seal"; this must be modified in the light of the passage, *3 biltu 15 ma-na anakum ku-nu-ku 22½ ma-na a-na anakim ga-tim*, BIN IV, 30:18–19, where the two kinds of lead seem to be contrasted.

12. *ḫa-ar-ma-am*, BIN IV, 147:12. The phrase *dub-ba-am ḫa-ar-ma-am* is regarded by Lewy (SATK, 59, note e) as a tablet rendered invalid. In the light of its use in BIN IV, 152, an invalid tablet does not seem to fit the circumstances. The word *ḫa-ar-ma-am* is probably not Assyrian, but is derived from the West Semitic values of the root *ḫaram*, to make sacred, or to pronounce inviolable, cf. BDB Lexicon, 355b. It signifies a tablet whose facts were guaranteed by oath. Smith (CCT I, p. 12) refers to them as " sworn tablets." The only Cappadocian tablets which are known, which are of an especially binding or legal character are those called by Smith

"Abstracts of Legal Cases," but which really seem to be affidavits, and are so named in BIN IV. The importance attached to tablets designated *ḫa-ar-ma-am*, frequently mentioned in letters and contracts, is not in harmony with the idea of "invalid tablets," which would then be of no importance. Such importance could well attach to these so called "affidavits" which were executed before the Garum on solemn oath. We may reasonably conjecture, then, that the Cappadocian name for such tablets was *dubbum ḫarum*.

13. *ib-ki-zu-ma*, BIN IV, 108:16. The full form would be *ib-ki-it-šú-ma;* with the usual assimilation of the *t* before the sibilant we get the form we have here.

14. *i li-bi*, BIN IV, 121:2. For the usual *i zi-ir*, the scribe here has written *i li-bi*. Both phrases are equivalent to *ina eli* or *ina muḫḫi*, upon, to the debit of, or, to be paid by, so often used in Babylonian contracts. The phrase *i li-bi* occurs in CCT I, 46a:9, 17; 46b:6, 11, where Lewy translates, "to the credit of" (SATK, 66). But in these and the other passages which he there cites, "to the debit of" is a better rendering. The latter meaning is established by its use in this passage.

15. *i-lu-ki*, BIN IV, 168:17. Cf. *Illuku*, state garments, M-A 45b.

16. *īmeru za-lá-mu*, BIN IV, 27:7, 10, 23, 30, 31, 35. In lines 34–35 we have the totals of the items of merchandise loaned out and the silver to be paid for them. The figures check exactly. It is to be noted that here, as well as in lines 30–31, we have the *imeru* sign without the usual *zalamu* following; yet the number is the same (5) as the *imeru zalamu* mentioned in lines 7, 10, and 12. The probable situation involved in these facts is that the merchandise mentioned in this text was sent on the backs of five asses; when it was sold the asses were also sold. The phrase *imeru zalamu* probably means the ass loaded with merchandise, and when the animal itself is to be mentioned *zalamu* is omitted.

BIN IV, 61:37. The obvious translation of this term is "black asses," cf. TC. 63. But it is disconcerting to find 1½ of the creatures mentioned; cf. BIN IV, 30:22. Unless one supposes that the animal was being used for food *imeru* in this

passage means a unit of measure and not an animal. Yet even in this passage actual asses seem to be implied, for the following lines speak of their harness and their food. Are we to suppose that in this case there were two asses and one of them was only half loaded? The term may have both the meanings ass and ass-load. Zalamu is probably from *ṣalmu*, dark colored; the passage CCT I, 17b:20, *imeram šá-al-ma-am*, might suggest the root *šalamu*, in which case we might translate, full ass-loads, but this variant is more probably to be explained by the constant shifting of sibilants in the language. It must be observed that *zalamu* is also applied to copper; cf. BIN IV, 31:14.

17. *i-mu-a*, BIN IV, 6:14. Dr. Lewy has called attention to the Cappadocian use of this root in the sense of " be willing." Cf. ZA, 36, 151. This meaning of the root is not normal in Assyro-Babylonian, but is probably a West Semitic meaning. Cf. Hebrew *abah*, to incline, desire.

18. *iš-ku-lá-ni-šú*, BIN IV, 140:4. The indirect object of the verb is expressed in *ani*, cf. SATK, 13. The *šú* is the direct object of the verb, superfluous in English in this kind of a relative sentence, but a rather frequent construction in Semitic. The two suffixes on one verb are interesting.

19. *it-bu-lu*, BIN IV, 30:22, 117:4, LTC IV, 47:8, CCT I, 39b:5. A conjectural explanation of this form is that it is from a root *tapalu*, a secondary formation from *apalu*, to answer. Cf. *tabalu* from *abalu* M-A 1143b. It is used in Cappadocian in giving the value of an article in trade; it has the idea of being equal to.

20. *iz-ba-at-ni-a-tî-ma*. This expression is a regular part of the opening formula of the " legal documents." The formula is preceded by the names of the parties to the action. Smith in CCT I, p. 17, reads the last word of this expression *ni-a-din-ma*, and translates the whole formula as, " X and Y brought a case, or X brought a case against Y." Lewy has correctly transliterated the formula (SATK, p. 61ff) and has improved the translation with "A . . . hat uns gegen I . . . gefasst." Neither of these translations exactly represent the sense of the phrase, as the following facts will show. *Iz-ba-at* is a word used in a technical sense in Old Babylonian lawsuits;

cf. Schorr VAB 5, 549, and *Leipziger rechtswissenschaftlicke Studien* Heft 3, p. 12ff. There it refers to the seizing of one person by another, usually for debt; here it is used in the more general sense of filing suit against one for any purpose. The crucial point is with reference to the word *ni-a-tî-ma*. In view of the fact that *ni-a-tî* appears rather frequently elsewhere as the suffix of the first person plural pronoun (BIN IV, 27:8, 11, 13/61:43/106:8) it seems best so to render it here. The question is whether *ni-a-tî* is Accusative or Dative; in form it might be either. The unpublished tablet CBS, 4032 furnishes help at this point. It begins: *Aḫ-šá-lim ki-ma Ì-lí-a-lim A-lá-ḫa-am mar I-bi-zu-a ma-aḫ-ri-ni iz-ba-at-ma*, Aḫšalim the representative of Ilialim filed suit against Alaḫam son of Ibizua before us. This variant formula suggests that the more usual one is to be translated "X brought a suit against Y before us," taking *ni-a-tî* as the Dative suffix.

21. *ku-ta-nu*, BIN IV, 27:9, 12, 22, etc. This word is to be compared with the biblical *kutoneth* and the Greek *chiton* which in both cases mean a kind of garment. The fact that the word is found here with a fraction indicates that it does not mean a garment in Cappadocian. It is doubtless to be rendered " linen." The expression *TÚG ku-ta-nu* means rolls of linen, cf. BIN IV 128.

22. *me-šú-um*, BIN IV, 26:49. The translation here given is doubtful. *Mašu* means "twin" or "double"; M-A 596a. The word appears frequently in Cappadocian texts; cf. BIN IV, 18:10/38:30/69:5, 11, 19/33:21/LTC IV, 19:2/25:3/27:3/29:40, 46, etc.

23. *me-ta-at-ni*, BIN IV, 141:3. Fem. Permansive from the root *mātu*, with the *ni* enclitic of relative and dependent clauses.

24. *ni-ga-zi*, BIN IV, 61:46. Cf. Assyr. *nikasu*, property, possessions, treasure. See also BA 4, 481.

25. *ni-iz-ḫa-tum*, BIN IV, 122, 61:7, 29:11, etc. The phrase *ni-iz-ḫa-zu DIR šá-du-a-zu šá-bu* occurs frequently in the texts of the Yale Collection of Cappadocian tablets. Smith has discussed the phrase (CCT I, p. 8) but his explanation of ni-iz-ḫa-zu si-a (DIR), " whose brightness is polished," must certainly be rejected. Lewy (SATK, 55) has correctly derived *šá-bu* from the root *šebū*, as a regular technical term

for the satisfying of a claim. The signs read *si-a* by Smith are probably to be read as one sign, *DIR;* cf. TC, pp. 52–53. *DIR* has the common Semitic value *malû*, (B. 3739) by which it is probably to be read here. The words *ni-iz-ḫa-zu* and *šá-du-a-zu* appear to be the names of certain kinds of official fees or taxes which were regularly deducted from the total quantities of merchandise involved in the transactions. They may represent the commission of middle men or possibly customs duties, or the fees paid the carriers for transportation. The final syllable *zu* in each word is the pronominal suffix; *ni-iz-ḫa-at-šú* becomes *ni-iz-ḫa-zu*. The root of *ni-iz-ḫa-zu* is *nasaḫu*, to remove, extract. Johns (AJSL 22, 227) suggests that *nisiḫtu*, a word frequently used in Old Babylonian contracts, means a levy on produce which was seized for state use. In BIN IV, 29:12 it is to be noted that the *nisḫatum* was a levy deducted for the temple. It would appear that the temple derived a part of its income from customs duties imposed upon shipments of merchandise. Doctor Lewy has suggested to me in a personal letter that *šá-du-a-zu* may be a shafel formation from the root *idū*, to know, with the meaning "Vermittler." He compares the form *šazuztu* from *nazazu* III, 1, " Gestellter." " Vermittler " does not seem to fit the context in many cases. The word may indeed be in form what Doctor Lewy suggests but with the meaning of a fee for determining the value of the silver in question.

26. *pa-du*, BIN IV, 103:3, 33. Doctor Lewy noted (SATK 12, 20) that the *PA* sign, at the time of his publication, had not been found in Cappadocian texts except in the one instance (Gol. 16:8) which he says is doubtful. There are three unquestionable occurrences of the sign in the tablets of the Nies Collection at Yale; two are as indicated above and one in the unpublished fragment NBC 1655:22, where we meet the phrase *a-lim*^{ki} *PA-DU*. These passages establish the fact that the sign was really known though rarely used; they do not, however, disturb the belief of Doctor Lewy and others that the consonant *p* was reproduced in Cappadocian by *b;* for the sign may well not have been pronounced *pa*. Indeed the fact that it never occurs in any other word suggests that it was used as an ideogram and that the *du* which always follows it

is a phonetic complement. The context in each of the four passages cited would permit rendering the word as an official.

27. *qa-me-šú-nu ù ki-ni-šú-nu*, BIN IV, 170:15. The phrase *i-na ga-ga-ad qa-me-šú-nu ù ki-ni-šú-nu* is discussed by Lewy in SATK 49, note 1. He correctly derives *ki-nu* from *kinnu*, family. For *qa-me* he says the etymology is doubtful; on page 82 of the same work he renders it " Selbstheit(?)." The word may be derived from the root *qum* (Heb.) which is not found in Assyrian but is common in other Semitic languages. In Arabic a derivative of this root means people or relations. This meaning fits the context well in Cappadocian. The two words together may be taken as equivalent in meaning to the English expression " their kith and kin."

28. *ri-iš-dam*, BIN IV, 81:7. It was customary to write this adjective for oil of the first quality without the word for oil; cf. TC 1:18, 2:14, BIN IV 61:21.

29. *šá-ak-na-at*, BIN IV, 127:15. From *šakanu*, Permansive, 3rd Fem. Sing.

30. *si-ib*, BIN IV 12:5, 7:5, 26:4, 7, 28:3, 5, 61:70. This word is to be compared with *ṣi'pu*, VAB 6, 364, letter. It is used in Cappadocian in a technical sense, referring to a tablet which the conductor of a caravan carried, giving a list of his goods.

31. *si-ta-tim*, BIN IV 147:7. Cf. *si-tî*.

32. *si-tî*, BIN IV 61:10. For *šittu*, rest, balance; cf. VAB 6, 397. In line 53 the word is written *si-ti*. The translation " balance " is proved correct by its use in this tablet; e. g., in line 53 the balance of the lead is given as 40 minas less 10 shekels. This can be checked up as follows: in line 3 there are 6 talents, 30 minas of lead to be accounted for; from lines 15, 16, 17 and 23 we deduct 12, 9⅔, 6⅓ and 9 minas respectively; total to be deducted is 37 minas; this leaves the balance of 5 talents, 53 minas of line 25; from this balance we deduct for lines 26 and 34, 2 talents, 59 minas, and 2 talents, 14 minas, 10 shekels respectively; the balance is that given in line 53.

33. *šú-ru-tum*, BIN IV 61:4. It is written also *šú-ra-am* in lines 7, 11, where the accusative case is required. It is compared by Smith to the Assyrian *šuru;* cf. CCT I, p. 9. See also *šeri'tu*, M.A 1105b.

34. *ta-ma-lá-ki*, BIN IV 103:5, 9, 31. A noun formation from the root *malāku*, to give counsel. It refers to the official actions of the Garum.

35. *tî-ir-ta-ga*, BIN IV 6:28. This word which appears so frequently in the letters has had several suggested explanations. Sayce proposed the Assyrian *terdu*, boy, slave (Liv. p. 82). Contenau derives it from *tertu*, order, command (TC p. 114). It is to be taken from the root *ṭaradu*, which in the Hammurabi letters means, to send; cf. VAB 6, 308. In the Hammurabi letters it was usually used of sending persons; here the noun means the message the person bore.

36. *TÚG*, BIN IV 141:1. The occasional use of the *TÚG* sign with a fraction as in this case shows that it was more than the simple determinative for a garment. The Cappadocians had some special significance attached to the sign which is not fully known to us. In cases like this we may conjecture that it meant a roll of cloth of a certain standard size. In many cases the kind of material is specified by a word following the ideogram; frequently also, it is used as a determinative for garments.

37. *ú-lá*, BIN IV 147:13, 19. It is usually merely the negative (BIN IV 46:9) but here it corresponds to the Hebrew *ulai*, perhaps.

38. *ú-si-ir*, BIN IV 15:20. From *aru*, to go, III, 1.

39. *wa-ad-ru-tim*, BIN IV 61:44. From *ataru* (?), to be more than.

40. *wa-zi-tum*, BIN IV 127:2, 30:13. Another kind of fee or tax connected with the transportation of silver was *wazitum*. The form *wa-zi-zu* is from *wazitum* plus *šú*. The root must be *aṣu;* the general meaning of the term would then be, that which goes out, or, expenses.

41. *zi-ki*, BIN IV 109:5. This is the same word as *zi-ga-ga* in line 8. Here it has the pron. suf. of the 1 sing. and there it has the pron. suf. of the 2 sing. The word is probably from the same root as *iz-ku-ú-nim*, BIN IV 27:23, meaning, free from obligation. It is a word which is used to describe merchandise after it has been subjected to the customs duties and official fees.

42. *zi-tî*, BIN IV 46:11. Variant spelling for *si-tî;* cf. note 32.

43. The pronominal suffixes used with nouns are identical with those used in Assyrian with the following exceptions: the second singular masculine is *ga* for *ka;* the second plural is *aknu* for *kunu* (BIN IV 49:9, 13, 23, TC 17:6, CBS 4065:10); the third feminine plural is *sina* for *šina* (BIN IV 162:13). All the other forms commonly occurring in Assyrian are to be found in Cappadocian.

LIST OF ABBREVIATIONS

B.	Brünnow, A classified List . . . of Cuneiform Ideographs . . . Leyden, 1899.
Babyl.	Babyloniaca.
BIN IV	Babylonian Inscriptions in the Collection of J. B. Nies, Part IV. (In preparation), Clay.
CBS	Catalogue of the Babylonian Section of the Museum of the University of Pennsylvania.
CCT I	Cuneiform Texts from Cappadocian Tablets in the British Museum. Part I. London, 1921.
Gol.	Vingt-Quatre Tablettes Cappadociennes, W. Golénischeff. St. Petersburg, 1891.
Knudtzon Amarna	Vorderasiatische Bibliothek, Die El-Amarna Tafeln, Knudtzon. Leipzig, 1915.
LC	Lettres et Contrats de l'époque de la Première Dynastie Babylonienne, Thureau-Dangin. Paris, 1910.
Liv.	Annals of Archaeology and Anthropology of the Liverpool Institute of Archaeology, Vol. I, 3.
LSS	Leipziger Semitistische Studien.
LTC IV	Musée du Louvre, Textes Cunéiformes, Tome IV, Tablettes Cappadociennes. Paris, 1920.
M-A	Muss-Arnolt, A concise Dictionary of the Assyrian Language. Berlin, 1905.
NBC	Nies Babylonian Collection.
SATK	Studien zu den altassyrischen Texten aus Kappadokien, Lewy. Berlin, 1922.
TC	Trente Tablettes Cappadociennes, Contenau. Paris, 1919.
VAB 6	Vorderasiatische Bibliothek, Babylonische Briefe, Ungnad. Leipzig, 1914.
ZA	Zeitschrift für Assyriologie.

INDEX OF TEXTS

BIN IV	PAGE	BIN IV	PAGE
12	36	121	22
24	37	122	26
26	44	128	29
27	41	136	28
44	43	140	29
46	43	141	29
61	38	147	27
80	43	152	27
81	36	153	23
103	33	156	30
104	32	164	25
108	35	167	28
109	31	168	30
117	30	170	23
119	25	174	22
120	24		

FACULTY NOTES

Professor Ralph W. Nelson, of the Department of Philosophy, has had several articles recently published. All deal with some phase of philosophy, particularly the field of logic. The periodicals in which his work has appeared are: American Review, American Journal of Sociology, Culver-Stockton Quarterly. Another article is in preparation for the Crozer Quarterly.

Dr. W. E. Schultz, of the Department of English, has been elected Grand Editor of Theta Alpha Phi national honorary dramatic fraternity. He will have charge of the Cue, a quarterly journal, beginning with the November number. At the annual convention of Theta Alpha Phi, held in New York in December, he read a paper entitled "The Selection of Plays for College Performance," subsequently printed in the fraternity magazine for March.

Professor Henry G. Harmon, of the Department of History, had had considerable experience recently in connection with educational surveys, with special reference to the small standard college, particularly of the Disciples of Christ.

Mr. Griffith L. Gordon, of the Department of Music, had one of his sacred compositions publicly produced in St. Louis during the past winter.

Miss Mildred McGhee, of the Department of Public Speaking, is the author of a monograph dealing with the life and artistic work of Ada Rehan, the actress, to appear later in this publication. Miss McGhee studied under Robert Mantell last summer in New York.

Mr. Claude E. Spencer, of the Culver-Stockton Library, expects to compile in collaboration with Dr. W. E. Schultz, a full history of Culver-Stockton College, with documentary quotation and illustration.

Culver-Stockton adds another to the list of college presidents who have been recruited from the ranks of the alumni or the faculty since 1853. Rev. J. B. Weldon, '04, former Professor of Greek and Vice President, has already assumed his place as head of Cotner College, at Bethany, Nebraska. The new Dean at Cotner is Professor George E. Breece, who served here for nine years as Professor of Education, resigning last year to finish his graduate work at the University of Chicago.

BABYLONIAN INSCRIPTIONS

IN THE COLLECTION OF
JAMES B. NIES

YALE UNIVERSITY
VOLUME IV

BABYLONIAN INSCRIPTIONS IN THE COLLECTION OF JAMES B. NIES, YALE UNIVERSITY—VOL. IV

LETTERS AND TRANSACTIONS FROM CAPPADOCIA

BY

ALBERT T. CLAY, PH.D., LL.D., LITT.D.

DIRECTOR'S LIBRARY
ORIENTAL INSTITUTE
UNIVERSITY OF CHICAGO

NEW HAVEN : YALE UNIVERSITY PRESS
LONDON : HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
MDCCCCXXVII

Copyright, 1927, by Yale University Press
Printed in the United States of America

PREFACE

My colleague and friend, Professor Clay, had nearly completed the preparation of this volume for the press when his untimely death occurred, in September, 1925. Though the work could not have the benefit of such final revision and characterization in detail as he alone could give, yet we have the assurance that in the main it appears as he would have wished to see it. Those who are familiar with his publications of cuneiform texts will know how much this means.

The James B. Nies Collection of Babylonian Antiquities—one of the collections belonging to Yale University—recently acquired a large number of Cappadocian tablets through purchase by Professor Clay. The present volume gives a selection from this important material. It contains autographed texts of two hundred and thirty-three of the tablets, by far the largest single collection of Cappadocian texts yet published.

The Cappadocian tablets, as is now well known, form a distinct class of cuneiform literature; both because the style of writing is different from that found anywhere else, and also because the Semitic dialect in which the texts are written has very striking peculiarities. As far as mere decipherment is concerned, the tablets here assembled for publication offer less difficulty than usual. They are excellently preserved, and the very large proportion of perfect specimens is to be noted. Some of them were still enclosed in their original envelopes, which were carefully removed by Professor Clay. One of these 'case tablets,' No. 110, was found on being opened to be a copy of No. 109, whose case is missing. Both tablets have been copied as illustrating the custom of executing legal documents in duplicate. There are indeed in this instance slight and unessential differences in the duplicates: a proper name is spelled in the one case *Ma-nu-um-ki-Ištar*, and in the other, *Ma-nim-ki-Ištar;* also, in No. 110 the same material fills an extra line.

An examination of the Catalogue will show that half of the texts are business letters (Nos. 1–99, 217–233). Of these, thirty-one are addressed to, and seven are written by *Bu-šú-ki-in*, a business man already well known from Cappadocian tablets published elsewhere. Fifteen (Nos. 100–114) are records of legal transactions involving the *garum* (assembly ?) of the cities *Ganiš*, *Burušḫatim*, and *Waḫšušana*. The rest are business records of various sorts, such as promissory notes, records of deposits, receipts, contracts, etc.

Scholars who are already acquainted with Professor Clay's autographed texts will not need to be told that the present copies are strictly accurate as well as beautifully executed. The 'ruled lines,' however, which characterize all Cappadocian tablets, have been deliberately omitted after the first two plates, since they contribute nothing to the interpretation of the material and unnecessarily complicate the appearance of the autographed text. The first two plates will suffice to illustrate the manner of the 'ruling.'

The seal impressions which are here presented in photographic facsimile were selected by Professor Clay as the most interesting among the many which are found on the tablets belonging to this collection, and the photographs were prepared under his guidance. As they are not always sufficiently distinct, he had planned to accompany them with outline drawings, which under his skilled hand would have been a valuable addition. He had made but a small beginning in this direction, however; and since such work cannot easily be delegated, it has seemed best to omit this feature.

The task of preparing a list of personal names, and a catalogue of the texts in this volume, was assigned by Professor Clay to his pupil, Mr. Ferris J. Stephens. The work was actually done under Professor Clay's supervision, but Mr. Stephens wishes to assume responsibility for any errors which may be found in this part of the book, especially in the reading of the names. He calls attention to the West Semitic character of a large number of the names, and the bearing of this fact on Clay's conjecture as to the nature of the population of Cappadocia in this period (*Empire of the Amorites*, chapter XIII). He has also gone through the material contained in the volume, making notes which have been utilized in this Preface.

The present publication, representing the last scientific labor of its author, contains much that will be found valuable to scholars in their attempt to solve one and another of the many problems of the Cappadocian dialect and the inner history of this part of Asia Minor. It will also be prized as his last contribution to the Yale Oriental Series, which was instituted and carried on by his energy.

CHARLES C. TORREY

New Haven, Conn.
June, 1926

CONTENTS

List of Personal Names.....Page 13

Catalogue..... " 22

Catalogue Numbers, Nies Babylonian Collection..... " 28

Autographed Texts.....Plates I–LXXX

Heliotype Reproductions of Seal Impressions

Plate No.		Text No.	NBC
LXXXI	a	42	1905
	b	—	1884
	cc	208	1907
	dd	110	1846
LXXXII	aa	161	1845
	b	207	4018
	cc	110	1846
	d	114	1906
	e	—	3843
	f	—	3845
LXXXIII	aaaa	206	1902
	b	42	1905
	cc	211	4013
	d	114	1906
LXXXIV	a	—	3847
	b	—	3938
	c	210	1892
	d	110	1846
	e	42	1905
	f	209	4014
	g	—	3894
LXXXV	a	211	4013
	b	186	4015
	cc	210	1892
	d	209	4014
	e	—	3847

LIST OF PERSONAL NAMES

Abbreviations: b., brother; d., daughter; f., father; gf., grandfather; gs., grandson; h., husband; m., mother; s., son; w., wife.

Determinatives: ^{d}, *dingir*, "god"; ^{f}, feminine; ^{m}, masculine.

A-ba, f. *A-bu-um-Ili*, 25: 23.
A-ba-a-a, 80: 1.
A-ba-ba-a-a, *ḫamuštum*, 210: 5.
^{d}*Ab-ba-ni*, f. of *La-ki-bi-im*, 113: 21.
A-ba-ni-im, 218: 4.
A-be-lá, 66: 2.
^{f}*Âb-šá-lim*, 68: 2.
A-bu-um-Ili, s. of *A-ba*, 25: 23.
A-bu-šá-lim,
1. f. of *Ku-ra-ra*, 94: 6.
2. 11: 2; 198: 16.
A-da-da, cf. *A-da-ta*, 37: 25, 30.
^{d}*Adad-ba-ni*, 27: 13, 17; 48: 3, 30; 65: 47; 78: 2; 162: 39; 233: 21.
^{d}*Adad-rabi*, 59: 2, 7, 11, 18; 123: 9; 195: 16; 203: 1.
^{d}*Adad-rê'um*, 192: 4.
^{d}*Adad-zu-lu-li*, 36: 2.
A-da-làl, f. of *I-ku-bi-a*, 160: 46.
A-da-ta, cf. *A-da-da* and *A-ta-ta*, f. of *Ma-nim-ki-A-šur*, 89: 20.
A-di-a, f. of *Bur-Nu-nu*, 207: 13, case 1.
A-dī-la-at, f. of *A-lá-ḫu-um* 145: 7.
A-ga-áb-si, 186: 12, case 1.
A-gu-a, 144: 7.
^{f}*A-ḫa-ḫa*, 10: 32; 140: 6.
^{f}*A-ḫa-tum*, 153: 3; 183: 4.
Aḫ-me, f. of *Mâr-Aḫ-me*, 177: 2.
Aḫ-šá-lim, 26: 4; 44: 3; 121: 3; 129: 10; 151: 25; 180: 4; 223: 3.
A-aḫ-^{d}*Šamaš*, 208: 16, case 1.
A-ḫu-wa-qar, *A-ḫu-qar*, 9: 4; 9: 29; 151: 13, 18; 206: 4, case 8; 210: 3; 221: 18.
A-ku-a, *A-ku-a-a*,
1. s. of *Búzur-. . .*, 112: 43.
2. f. of *Gimil-Sin*, 187: 23.
3. f. of *U-zur-šá-A-šur*, 105: 25.
A-ku-tum, *lîmu*, 160: 32.
A-lá-bu-um, *A-lá-bi-im*, *A-lá-be-im*,
1. s. of *Ma-nu-a*, 74: 2.
2. f. of *I-ku-bi-a*, 42: 8.
3. 42: 6; 74: 6.
A-lá-ḫu-um, *A-lá-ḫa-am*, *A-lá-ḫi-im*,
1. s. of *A-dī-lá-at*, 145: 6.
2. s. of *Zi-ku-ḫi-im*, 56: 3.
3. f. of *A-šir-lá. . .*, 71: 8.
4. f. of *A-šír-ma-lik*, 216: L. E. 2.
5. f. of *A-šur-ták-lá-ku*, 127: 14.
6. *ḫamuštum*, 121: 5.
7. 19: 38; 27: 3; 45: 25; 49: 1; 51: 25; 52: 1, 19; 53: 2; 54: 4; 60: 1; 63: 3, 13, 27; 64: 23, 24; 146: 27; 149: 19; 219: 2.
A-al-ṭâbu, 12: 5; 111: 1, 2, 8, 14.
A-lu-lá-a, 160: 25; 164: 11, 20.
Am-. . ., *A-ma-a*, f. of *A-šír-*^{d}*Šamši(ši)*, 91: 7; 154: 25.
Am-ri-a,
1. f. of *En-na-nim*, 122: 18.
2. f. of *Mâr-Am-ri-a*, 38: 7; 49: 4.
3. 148: 37.
A-mu-ra-a, *A-mu-ra-am*,
1. f. of *I-na-a*, 87: 10.
2. 87: 12.
A-mur-A-šír, *A-mur-A-šur*,
1. s. of *Zu-ga-lí-a*, 8: 33; 140: 2, 7.
2. f. of *El-ba-ni*, 112: 41.
3. 19: 33, 36; 27: 11; 50: 2, 6, 12, 15; 103: 27; 148: 32; 184: 7; 224: 3; 227: 2.
A-mur-Ili,
1. f. of *Gimil-be-lim*, 173: 36.
2. 3: 3; 94: 9; 101: 1, 3, 11; 103: 26.
A-mur-Ištar,
1. s. of *I-din-Sin*, 25: 24.
2. f. of *Mâr-A-mur-Ištar*, 6: 30.
3. 3: 2; 26: 13; 50: 4, 7, 22, 27; 53: 2; 87: 6; 89: 13; 113: 1, 9, 16; 119: 3; 144: 9; 152: 3, 13; 172: 4; 199: 3; 213: 5.
Amurru(MAR.TU)-ba-ni, 120: 3.
A-mur-^{d}*Šamaš*,
1. s. of *Me-šar-rabi*, 24: 4.
2. 182: 5.
A-mur-^{d}*Zu*, f. of *A-šur-ma-lik*, 199: 14.
A-na-aḫ-Î-lí, cf. *I-na-aḫ-Ili*, 23: 33; 83: 4, 9, 22, 30, 42, 50.
A-na-na, *A-na-ni*, *A-na-nim*, 5: 3; 57: 3; 165: 1, 2, 3; 204: 2.
A-na-aš, 209: 5, 11, case 10.
A-ni-na, *A-ni-nim*,
1. f. of *En-um-A-šír*, 103: 37; 105: 2.
2. f. of *Mâr-A-ni-nim*, 79: 19.
3. 169: 8.
A-ra-wa, 195: 5.
Ar-si-iḫ, 3: 21.

A-ru-ru, 189: 3.
Aš-ku-tum, Aš-ku-ti-a,
1. f. of *Ba-zi-a*, 145: 18.
2. 74: 12, 15; 79: 4; 92: 2; 147: 3, 9, 14, 17, 20.
A-šir-ba-ni, A-šur-ba-ni,
1. s. of *Ḫu-du-ur-lá*, 197: 5.
2. s. of *Ku-ta-a*, 43: 3; 108: 22; 145: 8.
3. f. of *Lu-zi-na*, 142: 9.
4. 48: 2, 8, 29; 187: 2; 226: 2.
A-šur-ba-aš-ti, 121: 12.
A-šir-be-el-a-wa-tim, A-šur-be-el-a-wa-tim, A-šur-bi-el-a-wa-tim,
1. f. of *Be-lim-ba-ni*, 108: 21.
2. f. of *U-zur-šá-A-šur*, 24: 13.
3. 81: 3; 186: 13, case 2.
A-šir-be-li, 189: 20.
A-šur-be-el-ma-al-ki-im, 224: 2, 5, 26.
A-šur-dâmiq, 121: 14.
A-šir-dan, A-šur-dan,
1. s. of *Az*, 225: 9.
2. s. of *I-ku-be-a*, 161: 6.
3. f. of *A-ta-ta*, 138: 10.
4. 19: 34, 35.
A-šir-dûri, cf. *A-šir-iqbi* and ^{d}*Adad-iqbi*, 56: 5.
A-šur-e-mu-qi,
1. f. of *Gimil-Ištar*, 197: 4.
2. 20: 3, 14, 23.
A-šur-i-din, A-šir-i-din, A-šir-i-dī-in,
1. f. of *A-šur-na-da*, 119: 7; 154: 24.
2. f. of *Ṭâb-zi-lá-A-šir*, 103: 38.
3. 18: 1; 53: 1; 123: 10; 160: 48.
A-šir-i-me-tî, A-šur-i-me-tî,
1. s. of *En-na-nim*, 29: 1; 173: 2, 10, 19, 33.
2. s. of *I-ku-bi-Ištar*, 28: 13; 173: 36.
3. s. of *Gimil-Nu-nu*, 114: 2.
4. s. of *Ḫa-lá-be-im*, 200: 1.
5. f. of *Sin-dâmiq*, 211: 21, case 3.
6. *lîmu*, 103: 1.
7. 24: 1; 25: 22; 28: 1; 33: 1, 8, 21, 27; 50: 3, 7; 64: 32; 83: 12, 15, 32, 47, 51; 87: 11; 114: 5, 9, 23, 30; 149: 5, 18; 173: 14, 37, 45; 184: 5; 218: 11.
A-šir-iqbi, 83: 2, 21, 28.
A-šur-iš-tî-gal, ḫamuštum, 174: 9.
A-šir-lá-. . ., s. of *A-lá-ḫi-im*, 71: 7.
A-šir-lá-ma-zi, A-šur-lá-ma-zi, 47: 7, 32, 35, 38; 68: 5; 111: 4, 12; 205: 4.
A-šir-ma-lik, A-šur-ma-lik,
1. s. of *A-lá-ḫi-im*, 216: L. E. 2.
2. s. of *A-mur-^{d}Zu*, 199: 14.
3. s. of *A-ta-ta*, 165: 12.
4. s. of *Ga-tî-im*, 5: 20.
5. s. of *Î-lí-iš-tî-gal*, 164: 21.
6. s. of *Lu-zi-na*, 152: 18.
7. s. of *Zu-tî-a*, 161: Seal A.
8. f. of *Búzur-Ištar*, 18: 7.
9. f. of ^{d}*En-lil-ba-ni*, 145: 27.
10. f. of *Gimil-Ḫu-bur*, 161: 22, case 2.
11. f. of *I-din-Ištar*, 81: 12; 172: 11.
12. *ḫamuštum*, 195: 9.
13. 9: 27; 10: 4; 25: 1, 36; 41: 4, 32; 46: 5; 50: 2; 75: 2; 76: 6; 82: 4; 93: 3; 103: 40; 107: 2, 4, 11; 155: 16; 170: 17; 196: 3; 218: 8; 222: 1.
A-šur-me-tî, cf. *A-šur-i-me-tî*, 83: 38.
A-šir-mu-ta-be-el, A-šir-mu-ta-bi-el, A-šur-mu-ta-be-el, A-šur-mu-ta-bi-el,
1. s. of *Gimil-be-lim*, 105: 27.
2. 26: 46; 55: 10; 59: 1; 97: 4; 106: 1; 167: 3; 231: 3, 13.
A-šir-na-da, A-šur-na-da,
1. s. of *A-šur-i-din*, 119: 6; 154: 23.
2. s. of *E-na-ma-a*, 196: 17.
3. s. of *Šarrum-Sin*, 206: case 4.
4. s. of *Zu-tî-a*, 173: 6.
5. *lîmu*, 196: 16.
6. 19: 14; 49: 3; 51: 1; 52: 3; 54: 2; 60: 2; 64: 1; 71: 1; 88: 1; 92: 3; 147: 4; 148: 25, 30; 154: 8; 170: 5; 195: 6; 206: 22; 225: 2; 229: 1.
A-šir-ni-im-ri, A-šur-ni-im-ri, 65: 1; 164: 4.
A-šur-ni-me-tî, 58: 1.
A-šir-ni-šú, 103: 3, 33.
A-šur-lí (or *ni*)*-wa-ri*, f. of *I-din-Sin*, 127: 17.
A-šir-rabi, A-šur-rabi,
1. s. of *I-na-a*, 167: 2.
2. s. of *Ni-tî-ba-ni*, 101: 15.
3. f. of *I-din-a-be-im*, 152: 21.
4. f. of *Lá-ki-be-im*, 197: 18.
5. 104: 33; 108: 1, 3; 111: 1, 7, 9; 164: 16; 167: 5.
A-šir-rê'um, A-šur-rê'um,
1. f. of *Bi-lá-aḫ-Ištar*, 211: 19, case 2.
2. *ḫamuštum*, 146: 5.
3. 29: 36; 210: 16, case 1.
A-šur-ri-zi, s. of *Bur-si-lim*, 200: 3.
A-šir-^{d}Šamši(ši), A-šur-^{d}Šamši(ši),
1. s. of *A-ma-a*, 91: 7; 154: 24.
2. s. of *La-ki-ib*, 173: 45.
3. 25: 9; 26: 12; 79: 1; 82: 2; 86: 2; 92: 7, 20; 130: 7; 154: 9.
A-šir-ta-ak-lá-ku, A-šir-ták-la-ku, A-šur-ta-ak-lá-ku, A-šur-ták-lá-ku,
1. s. of *A-lá-ḫi-im*, 127: 14.
2. s. of *Gimil-^{d}Enlil*, 42: 18.
3. *ḫamuštum*, 196: 7.
4. 19: 13; 20: 9; 34: 25; 42: 21; 49: 2; 51: 2; 52: 2; 53: 3, 19; 67: 1; 69: 3; 71: 2; 151: 15, 19, 29; 160: 17; 164: 7; 172: 5; 188: 11; 216: L. E.; 218: 28; 220: 2.

A-šír-ṭâbu, A-šur-ṭâbu,
1. s. of *Ḫu-ra-za-nim*, 199: 15.
2. s. of *Ki-ki-i*, f. of *Mâr-A-šur-ṭâbu*, 233:5.
3. s. of *Si-nu-nu-tim*, 120: 16.
4. s. of *Ú-za-ri-a*, 28: 5.
5. f. of *Bu-zu-a*, 173: 17.
6. *ḫamuštum*, 197: 8.
7. 23: 28, 31; 28: 4; 71: 9, 17; 103: 20, 26; 233: 16.

A-šír-ur-ḫi, s. of *Bu-da-tim*, 122: 19.
A-šír-ú-tu-e, 145: 24.
A-šír-zu-lu-li, A-šur-zu-lu-li,
1. *ḫamuštum*, 153: 5.
2. 91: 10, 14.

A-šír-. . ., 83: 1.
A-ta-a, s. of *Ku-uš-ku-zi-im*, 199: 7.
A-ta-i-lá-li-iḫ-šú, 146: 24.
A-ta-ni, 208: 6, case 11.
A-ta-. . . -rabi, 168: 10.
A-ta-ta, cf. *A-da-da,*
1. s. of *A-šír-dan*, 138: 9.
2. f. of *A-šír-ma-lik*, 165: 13.
3. 93: 2; 144: 3; 145: 22; 166: 10; 218: 18.

Az, f. of *A-šír-dan*, 225: 9.
A-za-nim, 96: 4; 116: 9; 169: 5.
A-zu-ta-a, f. of *E-me-me*, 28: 15.
A-zu-za-a,
1. f. of *Mâr-A-zu-za-a*, 213: 3.
2. 63: 2.

Ba-ba-li,
1. f. of *Dan-A-šur*, 176: 7.
2. f. of *Mâr-Ba-ba-li*, 145: 5.

Ba-al-. . ., 40: 2.
Ba-al-du-šar, 173: 6.
Ba-al-ḫa-zi-a, Ba-al-ḫu-si-a, 209: 1, case 5.
Ba-ni-a (?), Ba-ni-im (?), 2: 15; 31: 8.
Ba-at-a-na-aš-wa, 190: 3.
Ba-za-za, f. of *Bu-zi-a*, 105: 26.
Ba-zi-a, s. of *Aš-ku-tim*, 145: 17.
Be-lá-ḫa-nim, s. of *Da-nim-Ili*, 160: 29.
Bi-lá-aḫ-Ištar, Be-lá-aḫ-Ištar,
1. s. of *A-šír-rê'um*, 211: 18, case 2.
2. 58: 2; 151: 15, 19; 196: 19.

Be-lá-nim, Be-lá-nu-um, 5: 17; 202: 3.
Be-lim-ba-ni,
1. s. of *A-šír-be-el-a-wa-tim*, 108: 21.
2. 160: 23; 164: 8.

Bi-ri-a, Bi-ru-a, 42: 4; 146: 25.
Be-ir-wa-aḫ-šú, s. of *Ma-lá-aš*, 190: 14.
Be-za, f. of *Qa-me-Ištar*, 145: 21.
Bu-da-tim, f. of *A-šír-ur-ḫi*, 122: 20.
Bu-uḫ-a-ta-a, 225: 16.
Bur-A-šír, Bur-A-šur, Bu-ur-Ašur, 4: 8, 14; 98: 2; 233: 6.
Bur-Nu-nu,
1. s. of *A-di-a*, 207: 13, case 1.
2. s. of *Na-ú-šá*, 187: 24.

Bur-si-lim, f. of *A-šur-ri-zi*, 200: 4.
Bu-šá-lim, 171: 5.
Bu-šú-ki-in, Bu-šú-ki-en, Bu-šú-ki,
1. s. of *Zu-e-a*, 113: 19.
2. 1: 1; 6: 1; 7: 1; 8: 1, 19; 9: 1; 10: 1; 11: 1; 12: 1; 13: 1; 14: 1; 15: 1; 16: 1; 17: 2; 18: 2; 19: 2; 20: 2, 5; 21: 3, 16; 22: 2; 23: 1; 24: 3; 25: 2; 26: 2, 7; 27: 2; 28: 2, 33; 29: 2; 30: 3; 31: 1, 28; 32: 3; 33: 2; 80: 1; 81: 1; 82: 1; 85: 1; 87: 3; 90: 1, 23, 31; 107: 1, 3, 18; 139: 6; 149: 14; 168: 2, 12; 184: 8; 221: 1; 226: 4; 227: 1; 232: 4.

Bu-ta. 103: 40.
Bu-za, 2: 2.
Bu-za-zu,
1. *ḫamuštum*, 160: 31.
2. 35: 2; 38: 2; 48: 4; 59: 9, 10, 18; 72: 11; 86: 1; 96: 1; 103: 21; 109: 1, 3, 10; 110: 1, 3, 9; 112: 1, 2; 114: 4, 17, 18; 166: 2; 203: 18.

Bu-zi-a, Bu-zu-a,
1. s. of *A-šur-ṭâbu*, 173: 17.
2. s. of *Ba-za-za*, 105: 26.
3. 62: 2, 17, 22; 70: 4.

Búzur-. . ., f. of *A-ku-a*, 112: 43.
Búzur-A-na, Búzur-^{d}A-na,
1. s. of *E-la-ni*, 61: 29.
2. s. of *Î-lí-a-lim*, 185: 8.
3. f. of *Mâr-Buzur-A-na*, 225: 12.
4. 148: 36; 151: 28; 155: 12.

Búzur-A-šír, Buzur-A-šír, Búzur-A-šur, Buzur-A-šur.
1. s. of *En-um-^{d}Adad*, 192: 7.
2. s. of *Î-lí-a*, 135: 2.
3. 2: 1; 3: 1; 4: 1; 18: 4; 21: 2, 7, 17; 27: 4; 31: 2, 3; 34: 1; 35: 1, 12, 15, 31, 35; 36: 1; 37: 1; 38: 1; 39: 1; 40: 1; 41: 1, 3; 42: 1, case; 43: 1; 44: 1; 45: 1; 46: 1; 47: 4; 48: 1; 68: 4, 13; 84: 2; 89: 3, 4; 99: 2; 103: 28; 104: 2, 5, 20; 112: 6, 10, 11; 131: 3; 151: 12; 164: 12; 174: 5; 221: 2.

Búzur-Î-lí,
1. f. of *Kúr-ub-Ištar*, 129: 17.
2. 77: 2.

Búzur-Ištar, Buzur-Ištar,
1. s. of *A-šír-ma-lik*, 18: 6.
2. s. of *Da-lá-aš*, 137: 6.
3. s. of *Gimil-lá-áb-ra-at*, 119: 8, written *Gimil-^{d}Nin-Šubur*, 119: 9; 206: case 3.
4. s. of *I-ga-a*, 198: 10.
5. f. of *I-ku-bi-A-šír*, 138: 8.

6. f. of *Na-ab-Sin*, 73: 141.
7. 5: 3; 23: 14; 42: 28; 47: 8; 57: 4; 65: 2, 34, 44, 50; 70: 2; 82: 3; 88: 25; 104: 1, 4; 151: 34; 192: 5; 206: 20; 219: 3; 232: 1, 7.

Búzur-Ni-ra-aḫ, limu, 161: 24.
Búzur-Sin, f. of *Ni-mar-Ištar*, 160: 28; 164: 22.
Búzur-^{d}Šamaš, Buzur-^{d}Šamaš, 82: 8; 104: 9, 22.
Búzur-ú-tu, Buzur-ú-tu, 5: 12, 18; 80: 11.
Búzur-We-ir, 172: 26.
Bu-zu-ta-a,
1. f. of *Mâr-Bu-zu-ta-a*, 173: 24.
2. 20: 1; 87: 1; 150: 2; 152: 7, 15, 22; 184: 3; 192: 10.

Bu-zu-zu, limu, 27: 38; 210: 15, case 12.
Da-da-a, Da-da-a-a, 3: 6; 194: 5, 11, 21; 199: 16; 205: 1.
Da-da-nim, f. of *Gimil-Ištar*, 13: 6.
Da-ga-ni-a, 146: 4, 19.
Da-la-aš,
1. f. of *Buzur-Ištar*, 137: 7.
2. f. of *I-din-^{d}Šamaš*, 111: 22.

Dan-A-šír, Dan-A-šur,
1. s. of *Ba-ba-li*, 176: 6.
2. s. of *Qa-me-ḫi-im*, 173: 46.
3. 8: 5, 16, 28; 14: 4; 15: 3; 19: 40; 26: 27; 31: 40; 47: 2, 25; 85: 6; 104: 34; 144: 16; 148: 33; 168: 3; 173: 26, 31.

Dan-na-i-el, f. of *Mâr-Dan-na-i-el*, 19: 37.
Da-nim-Ili, f. of *Be-lá-ḫa-nim*, 160: 30.
Da-tî-a, 192: 9.
Da-tim, f. of *Šú-li*, 173: 15.
Di-ba-zi-a, 104: 2, 16.
Dī-bu-lá, 209: 19, case 2.
Dī-dī-e, 96: 12.
Di-ma-a, f. of *I-ku-num*, 173: 46.
Di-mu-tum (*?*), 162: 4, 35.
Du-du, Du-du-u, 57: 1; 95: 8, 16; 208: 17, case 2.
Du-uḫ-ni-iš, 113: 1, 8, 12.
Du-nu-um-na, Du-nu-um-na-aš(?), 208: case 4, 8, tablet 3.
Du-ra-am-Î-li, 69: 1, 4.
E-a-ba-aš-tî, 145: 19.
E-a-šar, cf. *I-a-šar*, 1: 2.
E-dī-na-a, 147: 10, 14, 17.
E-lá-ma, 19: 13.
E-lá-ni,
1. s. of *Gimil-Ku-bi-. . .*, 91: 11.
2. f. of *Búzur-A-na*, 61: 30.
3. f. of *En-na-Sin*, 31: 35.
4. f. of *I-na-a*, 173: 7.

El-ba-ni,
1. s. of *A-mur-A-šur*, 112: 41.
2. s. of *I-a-. . .*, 79: 3.
3. *ḫamuštum*, 147: 21.
4. 100: 3; 170: 18.

El-be-. . ., f. of *Î-lí-a-lim*, 173: 21.
El-li-a, cf. *I-li-a*, f. of *Id-na-a*, 206: case 1.
El-me-tî, 50: 5; 164: 18.
El-wa-da-ak, El-wa-da-ku, 34: 2; 35: 5; 37: 2, 19; 38: 5; 39: 3; 43: 2; 45: 25; 104: 8, 21; 109: 1, 4, 7; 110: 1, 4, 7; 112: 1, 22; 130: 10; 160: 10.

E-me-me,
1. s. of *A-zu-ta-a*, 28: 14.
2. *ḫamuštum*, 196: 8.
3. 49: 1.

E-na-na-tim, 233: 28.
^{d}En-lil-ba-ni, ^{d}EN-ba-ni,
1. s. of *A-šir-ma-lik*, 145: 26.
2. 68: 1; 108: 1, 4, 11; 154: 10, 16, 22; 194: 13, 15, 17, 20.

E-na-ma-a, E-nam-a-a,
1. f. of *A-šur-na-da*, 196: 18.
2. 230: 6, 16.

En-um-^{d}Adad, f. of *Buzur-A-šur*, 192: 8.
En-na-nim, En-na-ma-nim, E-na-ma-nim, En-na-nu-um, En-na-ni, E-na-nim, E-na-nu-um,
1. s. of *Am-ri-a*, 122: 17.
2. f. of *A-šur-i-me-tî*, 29: 1; 173: 2, 11, 19, 33.
3. f. of *. . .-A-šir*, 165: 7.
4. f. of *E-na-za*, 113: 22.
5. f. of *En-um-A-šur*, 127: 19.
6. f. of *Gimil-Ku-be-im*, 165: 8.
7. f. of *Ma-nu-um-ba-lim-A-šur*, 108: 15.
8. f. of *Šú-da-a, limu*, 61: 42, 66.
9. *ḫamuštum*, 146: 6.
10. 206: 5, case 8; 219: 17.

E-na-A-šir, E-na-A-šur, En-um-A-šir, En-um-A-šur, En-nam-A-šir, En-nam-A-šur,
1. s. of *A-ni-nim*, 103: 37; 105: 1.
2. s. of *. . .-ba-aḫ*, 210: case 3.
3. s. of *E-na-nim*, 127: 18.
4. s. of *E-na-Sin*, 78: 20.
5. s. of *Ḫa-ba*, 209: case 1.
6. f. of *Qa-ma-A-šur*, 176: 3.
7. 12: 2, 12; 23: 9; 40: 11; 73: 4; 83: 3, 6, 11, 46, 51, 53; 88: 23; 105: 13; 121: 15; 164: 6; 185: 6; 209: 18; 210: 18; 225: 3; 229: 5, 7; 232: 3.

E-na-be-lim, E-nu-be-lim, En-um-be-lim, En-nam-be-lim,
1. s. of *Gimil-Lá-ba-an*, 173: 42.
2. 5: 15; 56: 2; 66: 3; 87: 2; 101: 10; 184: 6.

En-um-Î-li, 161: 10.
E-na-Sin, En-na-Sin,
1. s. of *E-lá-ni*, 31: 35.
2. f. of *En-nam-A-šur*, 78: 21.
3. 15: 13; 77: 3; 142: 3.

E-na-za, s. of *En-na-nim*, 113: 21.
E-ra-a, f. of *Mâr-E-ra-a*, 26: 23.

E-um-A-šir (perhaps for *En-um-A-šir*), s. of *Šá-lim-a-ḫi-im*, 184: 11.
Ga-áb-ri-a, *ḫamuštum*, 195: 8.
Ga-ni-zi-a, 208: 4, case 5, 9.
Gár-ri-a, cf. following name, s. of *Gimil-be-lim*, 101: 17.
Ga-ru-wa-a, *Ga-ar-wa-a*, *Gár-wa-a*,
1. f. of *Mâr-Ga-ar-wa-a*, 42: 31.
2. 8: 32; 16: 10; 17: 11; 19: 14, 39; 41: 36; 203: 10.
Ga-si-im, 124: 7; 145: 16.
Ga-tî-im, f. of *A-šur-ma-lik*, 5: 21.
Ga-za-bi-id, 72: 1.
Ga-zi-a, 150: 11.
Gimil-A-nim,
1. s. of *Ḫa-da-a*, 165: 9.
2. s. of *I-na-Sin*, 212: 3.
3. 1: 11; 50: 3, 6, 23, 28; 114: 17.
Gimil-A-šir, *Gimil-A-šur*,
1. s. of *Gimil-Sin*, 207: 14, case 2.
2. f. of *Mâr-Gimil-A-šir*, 26: 20.
Gimil-Be-lim,
1. s. of *A-mur-Ili*, 173: 36.
2. f. of *A-šur-mu-ta-be-el*, 105: 28.
3. f. of *Gár-ri-a*, 101: 18.
4. f. of *Î-lí-aš-ra-ni*, 103: 39.
5. f. of *Ma-nu-um-ki-Ištar*, 109: 18; 110: 19, case 2.
6. 31: 23; 46: 3; 69: 2; 69: 6; 98: 21; 101: 1, 4, 9, 13; 158: 11; 191: 8.
Gimil-^{d}En-lil, f. of *A-šur-tâk-lá-ku*, 42: 18.
Gimil-Ḫa-bu-ra, cf. the following name, 25: 21.
Gimil-Ḫu-bur,
1. s. of *A-šur-ma-lik*, 161: 21, case 2.
2. f. of *Kúr-ub-Ištar*, 23: 13, 21.
3. 24: 2; 32: 1, 9; 33: 1, 20; 173: 29; 226: 1.
Gimil-I-li-el, f. of *I-ku-bi-a*, 119: 11.
Gimil-Iš-ḫa-ra,
1. s. of *Ku-ra-ra*, 78: 22.
2. 83: 8, 15, 17, 25, 35, 36, 43.
Gimil-Ištar,
1. s. of *A-šur-e-mu-qi*, 197: 3.
2. s. of *Da-da-nim*, 13: 5.
3. s. of *Ili-iš-tî-gal*, 103: 19; 160: 47; 163: 6.
4. s. of *Lù-zi-na*, 173: 8.
5. f. of *I-din-a-be-im*, 197: 16.
6. *limu*, 115: 2.
7. 6: 2; 7: 2; 41: 8; 81: 2, 4, 8; 89: 6, 15; 104: 8, 20; 114: 26; 117: 2; 136: 3; 151: 16.
Gimil-Ku-bu-um, *Gimil-Ku-be-im*, *Gimil-Ku-bi-im*, *Gimil-Ku-ba-am*,
1. s. of *En-na-ma-nim*, 165: 8.
2. s. of *Lá-ki-be-im*, 217: 3.
3. f. of *E-lá-ni*, 91: 11.
4. 1: 16; 6: 4; 12: 7, 16; 153: 2; 204: 9; 230: 23.
Gimil-Lá-ba-an, f. of *E-nu-Be-lim*, 173: 42.
Gimil-lá-áb-ra-at, also written *Gimil-^{d}Nin-Šubur*, f. of *Búzur-Ištar*, 119: 9; 206: case 4.
Gimil-Nu-nu,
1. f. of *A-šir-i-me-tî*, 114: 2.
2. 19: 26; 82: 7.
Gimil-Sin (written *ZU-in* and *ZU-en*),
1. s. of *A-ku-a-a*, 187: 22.
2. f. of *Gimil-A-šir*, 207: 15, case 2.
3. f. of *I-ku-bi-a*, 145: 20; 199: 6.
4. f. of *Zu-na-da*, 187: 21.
5. 26: 20; 55: 3; 168: 7; 222: 2.
Ḫa-ba, f. of *En-um-A-šur*, 209: case 2.
Ḫa-bu-a-lá, *Ḫa-bu-a-la*, 143: 4; 171: 8; 231: 1.
Ḫa-da-a, f. of *Gimil-A-nim*, 165: 10.
Ḫa-du, cf. following name, 171: 9.
Ḫa-du-wa, 163: 2.
Ḫa-lá-be-im, f. of *A-šur-i-me-tî*, 200: 2.
Ḫa-lu-li, 189: 14; 195: 17.
Ḫa-na-na-. . ., 107: 28; 218: 1.
Ḫa-na-na-ri-im, 36: 21; 218: 31.
Ḫa-na-nu-um, *Ḫa-na-ni-im*,
1. s. of *I-ku-bi-a*, gs. of *I-ku-a*, 52: 26.
2. *ḫamuštum*, 146: 18.
Ḫa-nu-nu, 42: 14; 99: 1.
^{f}Ḫa-ta-lá, 228: 2.
Ḫa-tî-ni, 230: 2.
^{f}Ḫa-tî-tim, 55: 1.
Ḫi-na-a, 19: 1; 21: 1; 23: 1; 25: 10; 26: 12, 15, 16, 38; 54: 1; 119: 2.
Ḫu-du-ur-lá, f. of *A-šur-ba-ni*, 197: 6.
Ḫu-ni-a, 103: 2.
Ḫu-ra-za-nim,
1. f. of *A-šur-ṭâbu*, 199: 15.
2. *ḫamuštum*, 207: 6, case 6.
3. 27: 8, 18; 56: 20; 155: 19; 223: 4.
Ḫu-za-a, 183: 14.
Ḫu-za-ru-um, *Ḫu-za-ri-im*, 12: 3; 160: 38; 165: 5, 21; 220: 3.
I-a-. . ., f. of *El-ba-ni*, 79: 3.
I-a-šar, cf. *E-a-šar*, 6: 13; 9: 5, 7, 11, 28; 31: 5, 11, 13; 226: 3, 6, 20.
Ib-ni-^{d}Adad, f. of *Mâr-Ib-ni-^{d}Adad*, 233: 24.
Ib-ni-Sin, 62: 9.
I-dī-in-. . ., 168: 8.
I-din-a-a, s. of *Iš-ma-^{d}Adad*, 127: 10.
I-din-a-bu-um, *I-din-a-be-im*, *I-din-a-bi-im*, *I-din-a-ba-am*, *I-din-na-bi-im*,
1. s. of *A-šir-rabi*, 152: 20.
2. s. of *Gimil-Ištar*, 197: 15.
3. s. of *I-dī-in-Ištar*, 61: 39.
4. 39: 5; 47: 1, 3; 50: 11; 55: 12; 80: 4, 7, 9; 100: 2, 5; 185: 15.
I-din-^{d}Adad, 5: 2; 135: 6, 11; 192: 11.

I-din-A-šír, I-din-A-šur,
1. s. of *Ku-bi-din, limu,* 207: 12.
2. s. of *Ú-zu-a,* 211: 2, case 1, 5.
3. f. of *Ì-lí-dan,* 161: 3.
4. 31: 30, 33; 34: 28.

I-din-Da-ga-an, I-din-Da-gan, 112: 42; 161: 13.

I-din-Ištar, I-dī-in-Ištar,
1. s. of *A-šur-ma-lik,* 81: 12; 172: 10.
2. f. of *I-din-a-ba-am,* 61: 39.
3. f. of *Kúr-ub-Ištar,* 55: 9.
4. 51: 34; 54: 17, 21, 25; 64: 2; 95: 3; 161: 11; 172: 9.

I-din-Ku-be, 72: 15, 16.

I-din-Sin, I-din-^{d}Sin(EN.ZU),
1. s. of *A-šur-ni-wa-ri,* 127: 16.
2. f. of *A-mur-Ištar,* 25: 24.
3. 41: 17, 28; 52: 11; 60: 4; 129: 18; 189: 14; 224: 6; 225: 1, 6.

I-din-^{d}Šamaš, s. of *Da-lá-aš,* 111: 21.

Id-na-a,
1. s. of *El-li-a,* 206: case 1, 7, 16.
2. 206: 3, 18; 232: 2, 14.

I-ga-a, f. of *Búzur-Ištar,* 198: 11.

I-kib-Ili, 5: 13, 19; 28: 6; 65: 1, 10; 103: 27, 34; 220: 1.

I-ku-a, f. of *I-ku-be-a,* gf. of *Ḫa-na-nu-um,* 52: 27.

I-ku-ba-šá, 48: 3; 59: 3; 106: 2.

I-ku-bi-a, I-ku-be-a,
1. s. of *A-da-làl,* 160: 46.
2. s. of *A-lá-bi-im,* 42: 7.
3. s. of *Gimil-I-li-el,* 119: 10.
4. s. of *Gimil-Sin,* 145: 20; 199: 5.
5. s. of *I-ku-a,* f. of *Ḫa-na-nu-um,* 52: 27.
6. f. of *A-šur-dan,* 161: 6.
7. 5: 22; 36: 10; 44: 5; 62: 3; 75: 19; 91: 2, 3; 105: 1, 3; 122: 16; 164: 13.

I-ku-bi-A-šír, I-ku-bi-A-šur, I-ku-be-A-šur,
1. s. of *Búzur-Ištar,* 138: 7.
2. 36: 23; 41: 1, 8, 13; 42: 2, 13, case 2; 76: 1, 4; 151: 32; 169: 16.

I-ku-be-Ištar, I-ku-bi-Ištar,
1. f. of *A-šur-i-me-tí,* 173: 36.
2. 63: 18.

I-ku-nim,
1. s. of *Di-ma-a,* 173: 46.
2. 189: 6.

^{d}Ilabrat-ba-ni, 61: 18; 94: 1.

I-lá-ni-šú, 165: 16.

Ì-lí-. . ., 168: 9.

Ì-lí-a, I-li-a,
1. f. of *Búzur-A-šur,* 135: 2.
2. f. of *La-ki-ib,* 168: 5.
3. 1: 16; 83: 2; 95: 1; 221: 22.

Ì-lí-a-lim,
1. s. of *El-be-. . .,* 173: 20.
2. s. of *Za-az,* 51: 35.
3. f. of *Buzur-A-na,* 185: 8.
4. f. of *Mârat-Ì-lí-a-lim,* 185: 10.
5. 26: 29, 48; 29: 21; 51: 1, 33, 39; 52: 9; 53: 3, 11, 29; 61: 2; 64: 16; 142: 4; 148: 26; 152: 4, 5, 12; 173: 38.

Ì-lí-a-na-Ì-lí, 97: 2.

Ì-lí-aš-ra-ni,
1. s. of *Gimil-Be-lim,* 103: 39.
2. 25: 2, 33, 39; 61: 5, 24, 59, 71.

Ili-ba-ni, Ì-lí-ba-ni,
1. s. of *Ma-ni-a,* 108: 24.
2. f. of . . .*-na-nim,* 114: 45, case 1.
3. 10: 33; 87: 26; 98: 2, 5; 135: 12; 200: 6, 8.

Ì-lí-dan, s. of *I-din-A-šur,* 161: 2.

Ì-lí-e-mu-qí, f. of *Zu-zu-a,* 114: 46, case 2.

Ili-e-ri-iš, Ili-e-ri-šu, 32: 5, 15.

Ili-iš-tî-gal, Ì-lí-iš-tí-gal, Ì-lí-iš-ta-gal,
1. f. of *A-šur-ma-lik,* 164: 21.
2. f. of *Gimil-Ištar,* 103: 19; 160: 47; 163: 7.
3. f. of *Za-ba-zi-a,* 15: 6.
4. *ḫamuštum,* 170: 7.
5. 224: 4.

Ili-ma-lik, 154: 4, 6, 29; 221: 4, 11.

I-li-me-a-ta, 62: 1.

Ili-na-da, 3: 4.

Ili-šú-ra-bi, limu, 174: 13.

Ì-lí-wa-da, 4: 2.

Im-ku-a, 7: 6.

Im-tî-du-Ì-lí, 19: 19.

Im-tî-lim, Im-tî-Ili,
1. *ḫamuštum,* 153: 5.
2. 5: 1; 27: 4; 30: 1; 33: 30; 56: 1; 66: 6, 9, 13; 84: 1; 87: 4; 101: 10; 103: 14; 149: 20; 155: 18; 184: 4; 215: 4.

I-na-a,
1. s. of *A-mu-ra-a,* 87: 9.
2. s. of *E-lá-ni,* 173: 7.
3. f. of *A-šír-rabi,* 167: 2.
4. f. of *Mâr-I-na-a,* 45: 3.
5. 55: 11; 77: 1; 89: 1, 11; 91: 1; 98: 1; 217: 1; 218: 2, 16, 18, 26; 219: 1; 220: 1; 223: 1; 233: 1.

I-na-aḫ-Ili, cf. *A-na-aḫ-Ili,* 79: 9, L. E. 3; 89: 2.

I-na-Sin,
1. f. of *Gimil-A-nim,* 212: 4.
2. f. of *^{d}Šamaš-ba-ni,* 109: 20; 110: 21, case 1.
3. *limu,* 211: 17, case 18.
4. 168: 6.

In-bi-Ištar, 76: 3.

Ir-ra-a, f. of *Mâr-Ir-ra-a,* 144: 9.

Ir-ma-A-šír, 173: 9, 27, 30.

Iš-a-ra, 112: 1.

Iš-ma-^{d}Adad, f. of *I-din-a-a,* 127: 11.

Ištar- ba-li-el, f. of *Zu-ba,* 174: 4.

Ištar-be-lá-aḫ,
1. f. of *Mârat-Ištar-be-lá-aḫ*, 23: 20.
2. 23: 9; 172: 33.
Ištar-ki-iz-tim, 35: 47.
I-šú-ḫi-im, s. of *Šú-li*, 137: 3.
I-za-li-a, f. of *La-ki-be-im*, 161: case 3, seal.
I-zi-za-am-Ili, 218: 3.
I-zu-ri-ig,
1. f. of *Mâr-I-zu-ri-ig*, 19: 29.
2. f. of *Šá-lim-A-šur*, 16: 5.
Ki-ak-lá-nu, 70: 1.
Ki-ki-i, f. of *A-šur-ṭâbu*, gf. of *Mâr-A-šur-ṭâbu*, 233: 5.
Ki-li-a, f. of *Mâr-Ki-li-a*, 102: 2.
Ki-iz-ḫa-nu-el, 48: 31.
Ku-bi-din,
1. f. of *I-din-A-šur*, 207: 12.
2. 207: case 9.
Ku-da-ri-li, 25: 34, 36.
Ku-da-tum, 134: 2.
Ku-uk-ra-an, 209: 3, 16, case 4, 9, 20.
Ku-ku-um, 16: 8; 17: 9.
Ku-ku-la-nim,
1. s. of *Ku-ta-a*, 108: 23.
2. 127: 6, 12; 194: 7.
Ku-lá, b. of *Šú-ki-tim*, 173: 16.
Ku-lí-lim, 23: 36; 119: 4.
Ku-lu-uk-lu, 210: 3, case 4, 5.
Ku-lu-ma-a,
1. f. of *Ú-zu-a*, 137: 9.
2. 3: 2; 7: 5; 8: 2, 3; 9: 25; 13: 2; 14: 5; 23: 5, 7; 103: 2; 145: 3; 163: 3; 181: 8; 190: 6.
Ku-ra,
1. s. of *Zu-tî-a*, 161: 20, case 1.
2. 129: 14; 210: 17, case 2.
Ku-ra-ra,
1. s. of *A-bu-šá-lim*, 94: 5.
2. f. of *Gimil-Iš-ḫa-ra*, 78: 22.
3. f. of *Ku-za-ri*, 207: case 3.
4. 31: 22; 156: 9; 225: 5.
Ku-ur-ku-ra, 170: 4.
Kúr-ub-Ištar,
1. s. of *Búzur-Î-lí*, 129: 16.
2. s. of *Gimil-Ḫu-bur*, 23: 13, 20.
3. s. of *I-din-Ištar*, 55: 9.
4. 8: 3, 11, 18, 20; 16: 2; 17: 3; 24: 5; 26: 30, 48; 29: 26, 28; 63: 1; 70: 1; 88: 15; 92: 2; 154: 4, 7, 15, 27; 173: 35, 40; 198: 4; 216: 22; 220: 6, 21.
Ku-uš-ku-zi-im, f. of *A-ta-a*, 199: 7.
Ku-ta-a,
1. f. of *A-šur-ba-ni*, 43: 4; 108: 22; 145: 8.
2. f. of *Ku-ku-lá-nim*, 108: 23.
Ku-za-ri,
1. s. of *Ku-ra-ra*, 207: case 3.
2. 207: 2, case 4.
Ku-zi-zi-a, 70: 23; 218: 27.
Lá-ki-be-im, *La-ki-bi-im*, *La-ki-ib*, *La-ki-bu-um*,
1. s. of ^{d}*Ab-ba-ni*, 113: 21.
2. s. of *A-šur-rabi*, 197: 17.
3. s. of *I-li-a*, 168: 4.
4. s. of *I-za-li-a*, 161: case 3, seal.
5. f. of *Gimil-Ku-bu-um*, 217: 3.
6. 26: 2; 37: 28; 40: 3; 61: 2; 92: 1; 95: 2; 102: 3; 107: 25; 161: 4, 7, 15, 18, case 6; 173: 14; 182: 6, 10; 228: 1.
Lá-ma-šá, 90: 2.
Lá-ma-zi, 9: 2; 10: 2; 135: 9; 140: 5; 155: 6.
Li-ba-a, s. of *Ú-zu-a*, 173: 16.
Li-ib-ta-nim, 125: 2.
Li-mur-šú-ma-an, perhaps for *Lu-aḫ-šú-ma-an*, 183: 13.
^{d}*Lù-ba-ni*, 1: 7.
Lu-ḫa-du-ma-an, 189: 2.
Lu-lu, *Lu-lu-ú*,
1. s. of *Zu-ku-ḫi-im*, 26: 9.
2. 14: 2; 23: 30; 29: 23; 144: 13.
Lu-zi-na, *Lù-zi-na*,
1. s. of *A-šír-ba-ni*, 142: 8.
2. f. of *A-šír-ma-lik*, 152: 19.
3. f. of *Gimil-Ištar*, 173: 8.
4. f. of *Mâr-Lu-zi-na*, 37: 3; 41: 18.
Ma-lá-aš, f. of *Be-ir-wa-aḫ-šú*, 190: 15.
Ma-ma, 88: 20.
Ma-ma-ḫi-ir, 104: 35.
Ma-na-ma-na, 208: 18, case 3.
Ma-nu-a, *Ma-ni-a*,
1. f. of *A-lá-bu-um*, 74: 2.
2. f. of *Ili-ba-ni*, 108: 24.
Ma-nu-um-ba-lim-A-šur, *Ma-nim-ba-lim-A-šur*,
1. s. of *E-na-ma-nim*, 108: 14.
2. 233: 3.
Ma-nu-um-ki-Ištar, *Ma-nim-ki-Ištar*, s. of *Gimil-Be-lim*, 109: 17; 110: 18, case 2.
Mâr-Aḫ-me, cf. *Aḫ-me*, 177: 2.
Mâr-Am-ri-a, cf. *Am-ri-a*, 38: 7; 49: 4.
Mâr-A-mur-Ištar, cf. *A-mur-Ištar*, 6: 30.
Mâr-A-ni-nim, cf. *A-ni-nim*, 79: 19.
Mâr-A-šur-ṭâbu, cf. *A-šur-ṭâbu*, gs. of *Ki-ki-i*, 233: 5.
Mâr-A-zu-za-a, cf. *A-zu-za-a*, 213: 3.
Mâr-Ba-ba-li, cf. *Ba-ba-li*, 145: 5.
Mâr-Búzur-A-na, cf. *Búzur-A-na*, 225: 12.
Mâr-Bu-zu-ta-a, cf. *Bu-zu-ta-a*, 173: 24.
Mâr-Dan-na-i-el, cf. *Dan-na-i-el*, 19: 37.
Mâr-E-ra-a, cf. *E-ra-a*, 26: 23.
Mâr-Ga-ar-wa-a, cf. *Ga-ar-wa-a*, 42: 31.
Mâr-Gimil-A-šír, cf. *Gimil-A-šír*, 26: 20.
Mâr-Ib-ni-^{d}Adad, cf. *Ib-ni-^{d}Adad*, 233: 24.
Mâr-I-na-a, cf. *I-na-a*, 45: 3.
Mâr-Ir-ra-a, cf. *Ir-ra-a*, 144: 9.
Mâr-I-zu-ri-ig, cf. *I-zu-ri-ig*, 19: 29.

Mâr-Ki-li-a, cf. *Ki-li-a*, 102: 2.
Mâr-Lu-zi-na, cf. *Lu-zi-na*, 37: 3; 41: 18.
Mâr-Šarrum-^{d}Adad, cf. *Šarrum-^{d}Adad*, 189: 9.
Mâr-Ú-zu-a, cf. *Ú-zu-a*, 72: 20.
Mâr-Zi-li-a, cf. *Zi-li-a*, 146: 3.
Mârat-Î-li-a-lim, cf. *Î-li-a-lim*, 185: 10.
Mârat-Ištar-be-lá-aḫ, cf. *Ištar-be-lá-aḫ*, 23: 20.
Mârat-Šá-lim-a-ḫi-im, cf. *Šá-lim-a-ḫi-im*, 8: 10.
Ma-za-a, 50: 1.
Me-šâr-rabi, f. of *A-mur-^{d}Šamaš*, 24: 4.
Mu-za, 90: 1.
Mu-za-nu, 171: 4.
Na-ab-si-im (?), 105: 8.
Na-ab-Sin, s. of *Buzur-Ištar*, 173: 41.
Na-ki-li-it, s. of *Šú-be-a-aḫ-šú*, 190: 16.
Na-ki-iš-du-ar, 183: 6.
Na-na-a, 186: 3, case 3, 7.
Na-ra-am-Zu, *ḫamuštum*, 146: 17.
Na-aš (scribal error of *A-na-aš*), 209: case 15.
Na-ú-šá, f. of *Bur-Nu-nu*, 187: 25.
Ni-dī-ba-ni, f. of *A-šír-rabi*, 101: 16.
Ni-ga-an, 163: 1, 8.
Ni-ma-Ištar (see next name), s. of *Búzur-Sin*, 164: 22.
Ni-mar-Ištar, s. of *Búzur-Sin*, 160: 28, 33.
Nu-ú-nu, 186: 3, case 3, 6.
Nu-ur-Ištar, 26: 46; 189: 17; 198: 15.
Nu-ur-ki-li, 160: 14.
Nu-wa-nu-wa, 160: 16.
Qa-ma-A-šur (perhaps to be read *Šal-ma-A-šur*),
1. s. of *En-nam-A-šur*, 176: 2.
2. 8: 22; 226: 2.
Qa-me-ḫi-im (perhaps to be read *Šal-me-ḫi-im*), f. of *Dan-A-šur*, 173: 47.
Qa-me-Ištar (perhaps to be read *Šal-me-Ištar*), s. of *Be-za*, 145: 21.
Ri-ḫa-tî-e, 180: 8.
Si-ma-Sin, 67: 2.
Sin-dâmiq, s. of *A-šír-i-me-tî*, 211: 20, case 3.
Sin-na-da, 207: 3.
Sin-. . ., 129: 2.
Si-nu-nu-tim, f. of *A-šír-. . .*, 120: 17.
Si-wa-aš-me-i, 203: 17; 209: 2, 15, case 3, 8, 19; 231: 2.
Šá-ki-iš-ki-nim, 182: 9.
Šá-ak-ri-aš-wa, 208: 5, case 6, 10.
Šá-li-a-ta (see *Šá-lu-wa-an-ta*), 209: 5, 12.
Šá-li-ba-a, *ḫamuštum*, 189: 5.
Šá-lim-a-ḫi-im, *Šá-lim-a-ḫu-um*,
1. f. of *Mârat-Šá-lim-a-ḫi-im*, 8: 10.
2. 11: 24; 25: 3; 26: 1; 27: 1; 61: 1; 120: 5, 21; 144: 2; 173: 12; 184: 12.
Šá-lim-A-šír, *Šá-lim-A-šur*,
1. s. of *I-zu-ri-ig*, 16: 4.
2. 17: 1, 4; 49: 6.
Šá-lim-Be-in (probably mistake for *be-lí*), 51: 19.
Šá-lim-be-lí, 54: 6, 23; 148: 19; 172: 4.
Šá-lu-wa-an-ta (see *Šá-li-a-ta*), 209: case 10, 16.
Šamaš-ba-ni,
1. s. of *I-na-Sin*, 109: 19; 110: 20, case 1.
2. *ḫamuštum* with *A-šur-iš-tî-gal*, 174: 8.
3. 73: 2.
Šamaš-tab-ba-i, 154: 3, 27, 28.
Šamaš-ta-ak-lá-ku, 133: 5.
Šá-ra-at-Ištar, 88: 2.
Šarrum-^{d}Adad, f. of *Mâr-Šarrum-^{d}Adad*, 189: 9.
Šarrum- Sin,
1. f. of *A-šir-na-da*, 206: case 5.
2. 57: 3; 164: 17, 19; 224: 3, 23.
Šá-šá-ma-a, 55: 1, 22.
Šá-at-A-šur, *Šá-at-A-šír*, 8: 9; 22: 1; 75: 1; 212: 3.
Šá-zu-ḫa-ku, 35: 3.
Šú-be-a-aḫ-šú, f. of *Na-ki-li-it*, 190: 17.
Šú-bu-ul-tum, 85: 3.
Šú-da-a, *lîmu*, s. of *En-na-nim*, 61: 42, 66.
Šú-ḫu-ur-be-a, 170: 3.
Šú-ki-tim,
1. b. of *Ku-lá*, 173: 17.
2. 165: 15.
Šú-li,
1. s. of *Da-tim*, 173: 15.
2. f. of *I-šú-ḫi-im*, 137: 4.
3. 135: 4; 156: 12.
Šú-me-a-bi-a, 50: 1; 66: 1; 121: 2; 128: 2.
Šú-ma-li-be-^{d}Adad, 205: 7.
Šú-ma-li-ba-A-šur, *Šú-ma-li-ba-A-šír*, 4: 8, 23; 160: 11.
Šú-zu-zu (perhaps *Gimil- Zu-zu*), 65: 3.
Ta-li-a, 195: 3; 220: 9.
Ta-mu-ri-a, 190: 4, 10.
Ta-ra-za-ma, 124: 4.
Ta-ar-ḫu-nu, 195: 4.
Ta-ta-a, 186: 5, case 8.
Ṭâb-zi-lá-A-šír,
1. s. of *A-šír-i-din*, 103: 38.
2. 48: 2; 88: 27; 180: 5; 203: 6.
Ub-ḫa-ki-im, f. of *Ú-ur-si-si*, 206: case 2.
Ud-ru-wa-šú, 68: 15.
Ú-lá-me-el, 160: 1.
Ú-ra-ni, 9: 9, 12; 11: 14.
Ú-ra-at-Ku-bi-im, 162: 40.
Ur-ki-im, 31: 9.
Ú-ur-si-si, s. of *Ub-ḫa-ki-im*, 206: 21, case 2.
Ú-za-ri-a, f. of *A-šur-ṭâbu*, 28: 5.
Ú-zu-a,
1. s. of *Ku-lu-ma-a*, 137: 8.
2. f. of *I-din-A-šír*, 211: 2, case 1, 5.
3. f. of *Li-ba-a*, 173: 16.
4. f. of *Mâr- Ú-zu-a*, 72: 20.
5. 50: 1.

Ú-zu-ra-nim, 102: 1; 123: 11.
Ú-zur-šá-A-šur (A-šír),
1. s. of *A-šur-be-el-a-wa-tim*, 24: 13.
2. s. of *A-ku-a*, 105: 25.
3. 19: 25, 43; 24: 15; 33: 51; 38: 10; 53: 6; 160: 44, 50; 173: 25, 30.
Ú-zur-šá-Ištar, *Ú-zur-si-Ištar*, 47: 2, 25; 94: 2.
Wa-gur-tum, *Wa-kúr-tim*, 21: 8, 19; 96: 3.
Wa-al-dī-Ilu, 80: 1, 2.
Warad-A-šír, 124: 14.
Wa-aš-na-ni, 40: 3.
Za-ba-zi-a, *Za-ba-zu*,
1. s. of *Ì-lí-iš-ta-gal*, 15: 5, 9.
2. 41: 2; 42: 3, case; 160: 7.
Za-ḫa-a, *Za-ḫa*, 99: 1; 165: 18.
Za-ki-im, 56: 9.
Za-ak-li-a, 57: 2, 6.
Za-am-ru, 188: 9.
Za-az, f. of *Ì-li-a-lim*, 51: 35.
Zi-ku-ḫi-im, f. of *A-lá-ḫi-im*, 56: 4.
Zi-li-a, f. of *Mâr-Zi-li-a*, 146: 3.
Zi-lá-^{d}Adad, 73: 1; 78: 23, 29; 192: 12; 206: 6, case 9; 230: 1.
Zi-lu-lu, 42: 11.
Zu-ba,
1. [s. of *I*]*-din-a-be-im*, 189: 15.
2. s. of *Ištar-ba-li-el*, 174: 3.
3. 42: 37, 42; 88: 3.
Zu-e-a,
1. f. of *Bu-šú-ki-in*, 113: 20.
2. 31: 2; 45: 2; 105: 9; 199: 12.
Zu-e-ta-ta, 100: 1.
Zu-ga-lí-a, f. of *A-mur- A-šur*, 8: 33; 140: 3.
Zu-gu-ri-im, 219: 8.
Zu-ḫu-za-a, 186: 4, 10, case 4, 7, 11.
Zu-ku-a, 164: 9; 197: 7.
Zu-ku-ḫi-im, f. of *Lu-lu*, 26: 9.
Zu-li-a-rabi, 160: 5.
Zu-li-li, 206: 13, case 13.
Zu-na-da, s. of *Gimil- Sin*, 187: 20.
Zu-ta-A-šír, 83: 36.
Zu-tî-a,
1. f. of *A-šír-ma-lik*, 161: seal.
2. f. of *A-šur-na-da*, 173: 6.
3. f. of *Ku-ra*, 161: 20, case 1.
Zu-zu-a,
1. s. of *Ì-lí-e-mu-qi*, 114: 46.
2. 195: 18.
. . . *aḫ-Ištar*, 160: 39.
. . . . *A-šír*, s. of *En-na-nim*, 165: 6.
. . . . *li- Ištar*, 78: 1.
. . . . *du-ra-an*, 134: 4.
. . . . .*-ma- A-šír*, 13: 9.
. . . *la- ^{d}Adad*, 76: 2.
. . . . .*-na-nim*, s. of *Ili-ba-ni*, 114: 45, case 1.
. . . . . .*-^{d}Šamaš*, s. of *Da-la-aš*, 111: 21.
. . . . *um-A-šír*, 165: 24.
. . . . . *zu-a*, s. of *Ì-lí-e-mu-qi*, 114: case 2.

CATALOGUE

Text No.	Letter addressed to	From	NBC
1	*Bu-šú-ki-in*	*E-a-šar*	1741
2	*Buzur-A-šur*	*Bu-za*	1732
3	*Buzur-A-šír, Ku-lu-ma-a, A-mur-Ištar,* and *A-mur-Ilu*	*Ili-na-da*	1742
4	*Buzur-A-šur*	*Ili-wa-da*	1695
5	*Im-tî-Ilu*	*I-din-Adad, A-na-ni* and *Buzur-Ištar*	1698
6	*Bu-šú-ki-in*	*Gimil-Ištar*	1699
7	*Bu-šú-ki-in*	*Gimil-Ištar*	1702
8	*Bu-šú-ki-in*	*Ku-lu-ma-a* and *Kúr-ub-Ištar*	1644
9	*Bu-šú-ki-in*	*La-ma-zi*	1679
10	*Bu-šú-ki-in*	*La-ma-zi*	1678
11	*Bu-šú-ki-in*	*A-bu-šá-lim*	1704
12	*Bu-šú-ki-in* and *E-na-A-šír*	*Ḫu-za-ru-um*	1735
13	*Bu-šú-ki-in*	*Ku-lu-ma-a*	1720
14	*Bu-šú-ki-in*	*Lu-lu*	1738
15	*Bu-šú-ki-in*	*Dan-A-šur*	1745
16	*Bu-šú-ki-in*	*Kúr-ub-Ištar*	1749
17	*Šá-lim-A-šur* and *Bu-šú-ki-in*	*Kúr-ub-Ištar*	1721
18	*Bu-šú-ki-in*	*A-šír-i-din*	1658
19	*Bu-šú-ki-en*	*Ḫi-na-a*	1666
20	*Bu-šú-ki-in* and *A-šur-e-mu-qi*	*Bu-zu-ta-a*	1672
21	*Bu-šú-ki-in*	*Ḫi-na-a* and *Buzur-A-šur*	1676
22	*Bu-šú-ki-in*	*Šá-at-A-šur*	1681
23	*Bu-šú-ki-in*	*Ḫi-na-a*	1680
24	*Bu-šú-ki-in, A-mur-*^{d}*Šamaš*, s. of *Me-šar-rabi* and *Kúr-ub-Ištar*	*A-šír-i-me-tî, Gimil-Ḫu-bur*	1740
25	*šá ki-ma A-šur-ma-lik, Bu-šú-ki-in* and *I-lí-aš-ra-ni*	*Šá-lim-a-ḫu-um*	1673
26	*La-ki-ib* and *Bu-šú-ki-in*	*Šá-lim-a-ḫu-um*	1900
27	*Šá-lim-a-ḫi-im* and *Bu-šú-ki-in*	*A-la-ḫu-um, Im-tî-lim,* and *Buzur-A-šír*	1687
28	*A-šír-i-me-tî*	*Bu-šú-ki-in*	1727
29	*A-šur-i-me-tî*, s. of *En-na-nim*	*Bu-šú-ki-in*	1692
30	*Im-tî-Ilu*	*Bu-šú-ki-in*	1674
31	*Buzur-A-šur*	*Bu-šú-ki-in*	1901
32	*Gimil- Ḫu-bur*	*Bu-šú-ki-in*	1665
33	*A-šír-i-me-tî* and *Gimil-Ḫu-bur*	*Bu-šú-ki-in*	1691
34	*Buzur-A-šír*	*El-wa-da-ak*	1668
35	*Buzur-A-šír*	*Bu-za-zu*	1677
36	*Buzur-A-šur*	^{d}*Adad-zu-lu-li*	1682
37	*Buzur-A-šír*	*El-wa-da-ku*	1710

Text No.	Letter addressed to	From	NBC
38	*Buzur-A-šír*	*Bu-za-zu*	1715
39	*Buzur-A-šír*	*El-wa-da-ku*	1719
40	*Buzur-A-šur*	*Ba-al . . .*, *Lá-ki-ib*, and *Wa-aš-na-ni*	1733
41	*Buzur-A-šur* and *I-ku-bi-A-šur*	*Za-ba-zi-a*	1904
42	*Buzur-A-šur* and *I-ku-bi-A-šur*	*Za-ba-zi-a*	1905
43	*Buzur-A-*[*šír*]	*El-wa-da-*[*ku*]	1694
44	*Buzur-A-šír*	*Aḫ-šá-lim*	1748
45	*Buzur-A-šur*	*Zu-e-a*	1664
46	*Buzur-A-šur*	*Gimil-Be-lim*	1758
47	*I-din-a-bi-i*[*m*], *Ú-zur-šá-Ištar*, and [*Dan-A-šír*]	*Buzur-A-šír*	1684
48	*Buzur-A-šír*, *Ṭâb-zi-lá-A-šír*, *A-šur-ba-ni*, ^{d}*Adad-ba-ni*, and *I-ku-ba-šá*	*Bu-za-zu*	1685
49	*A-lá-ḫi-im*, *E-me-me*, and *A-šír-ta-ak-lá-ku*	*A-šur-na-da*	1654
50	*Ú-zu-a*, *Ma-za-a*, *Šú-me-a-bi-a*, *A-šír-ma-lik*, *A-mur-A-šír*, *Gimil-A-nim*, *A-šur-i-me-tî*, and *A-mur-Ištar*	*El-me-dī*	1657
51	*A-šír-ta-ak-lá-ku*	*A-šír-na-da* and *Ì-lí-a-lim*	1686
52	*A-la-ḫi-im* and *A-šír-ta-ak-lá-ku*	*A-šír-na-da*	1688
53	*A-mur-Ištar*, *A-la-ḫi-im*, *Ì-lí-a-lim*, and *A-šír-ta-ak-lá-ku*	*A-šír-i-din*	1693
54	*A-šír-na-da*	*Ḫi-na-a*	1700
55	*Ḫa-tî-tim* and *Šá-šá-ma-a*	*Gimil-Sin*	1705
56	*Im-tî-lim*	*E-nu-Be-lim*	1716
57	*Za-ag-li-a*	*Du-du-ú*	1723
58	*A-šur-ni-me-tî*	*Bi-lá-aḫ-Ištar*	1729
59	*A-šur-mu-ta-bi-el* and ^{d}*Adad-rabi*	*I-ku-ba-šá*	1731
60	*A-lá-ḫi-im* and *A-šur-na-da*	*I-din-*^{d}*Sin*	3670
61	*Šá-lim-a-ḫi-im*	*La-ki-bu-um*, *Ì-lí-a-lim*	1899
62	*I-li-me-a-ta* and *Bu-zi-a*	*I-ku-be-a*	1753
63	*A-zu-za*	*Kúr-ub-Ištar*	1659
64	*A-šír-na-da*	*I-din-Ištar*	1661
65	*Šú-zu-zu*	*I-kib-Ili*, *A-šur-ni-im-ri*, and *Buzur-Ištar*	1670
66	*A-be-la* and *En-nam-Be-lim*	*Šú-me-a-be-a*	1696
67	^{d}*A-šír-ta-ak-lá-ku*	*Si-ma-Sin*	1718
68	*Áb-šá-lim*	^{d}*En-lil-ba-ni*	1707
69	*Du-ra-am-Ì-lí* and *Gimil-Be-lim*	*A-šur-ta-ak-lá-ku*	1728
70	*Buzur-Ištar*	*Kúr-ub-Ištar* and *Ki-ak-lá-nu*	1730
71	*A-šír-na-da*	*A-šír-ta-ak-lá-ku*	1734
72	?	*Ga-za-bi-id*	1744
73	*Zi-lá-*^{d}*Adad*	^{d}*Šamaš-ba-ni*	1736
74			1712
75	*Šá-at-A-šír*	*A-šur-ma-lik*	1754
76	*I-ku-be-A-šur*	*In-bi-Ištar*	1717

Text No.	Letter addressed to	From	NBC
77	*I-na-a*	*Buzur-Ì-lí* and *En-na-Sin*	1713
78	. . . *bi-Ištar*	. . ^{d}*Adad* and ^{d}*Adad-ba-ni*	1656
79			1675
80	*Wa-al-dī-Ili* and *A-ba-a-a*	*Bu-šú-ki-in*	3778
81	*Bu-šú-ki-in* and *Gimil-Ištar*	*A-šur-be-la-wa-tî*	3872
82	*Bu-šú-ki-in*	*A-šur-*^{d}*Šamši(ši)*, *Buzur-Ištar*, ^{d}*A-šur-ma-lik*	3681
83	*A-šír-iqbi*, . . . *-um-A-šír* and *Ì-lí-a*	*E-na-A-šír*	1888
84	*Buzur-A-šur*	*Im-tî-lim*	3687
85	*Bu-šú-ki-in*	*Šú-bu-ul-tum*	3680
86	*Bu-za-zu*	*A-šur-*^{d}*Šamši(ši)*	3690
87	*Bu-šú-ki-in*	*Bu-za-ta-a* and *En-um-Be-lim*	1893
88	*A-šur-na-da*	*Šá-ra-at-Ištar*	3914
89	*I-na-a*, *I-na-aḫ-Ili*, *Buzur-A-šur*, and *Buzur-A-šur*	*Gimil-Ištar*	3784
90	*Mu-za* and *Bu-šú-ki-in*	*Lá-ma-šá*	3758
91	*I-na-a*	*I-ku-bi-a*	3757
92	*A-šur-na-da*	*Lá-ki-bu-um*, *Aš-ku-tum*, and *Kúr-ub-Ištar*	4008
93	*A-ta-ta-a* and *A-šur-ma-lik*	*Buzur-A-šír*	3786
94	*Ú-zur-šá-Ištar*	^{d}*Ilabrat-ba-ni*	4030
95	*I-din-Ištar*	*I-li-a* and *La-ki-ib*	4002
96	*Bu-za-zu*	*Wa-gur-tum*	4020
97	*ša ki-ma i-a-tî* and *Ì-lí-a-na-Ì-lí*	*A-šír-mu-ta-bi-el*	4060
98	*Bur-A-šír* and *Ili-ba-ni*	*I-na-a*	4042
99	*Ḫa-nu-nu* and *Za-ḫa*	*Buzur-A-šur*	4010

Text No.	Subject	NBC
100	Affidavit before the Garum of *Wa-aḫ-šú-šá-na*	4053
101	Affidavit concerning witnesses	1760
102	Suit for collection of debt	1761
103	Record of deposit of tablets	1689
104	Affidavit before the Garum of *Wa-aḫ-šú-šá-na*	1898
105	Affidavit before the Garum of *Bu-ru-uš-ḫa-tim*	1671
106	Transaction before the Alum	1683
107	Affidavit before the Garum of *Ga-ni-iš*	1697
108	Affidavit before witnesses	1724
109	Affidavit before the Garum of *Ga-ni-iš*	1703
110	Duplicate of No. 109	1846
111	Affidavit before the Garum of *Ga-ni-iš*	3754
112	Affidavit before the Garum of *Ga-ni-iš*	1662
113	Affidavit before the Garum of *Ga-ni-iš*	1890
114	Affidavit before the Garum of *Ga-ni-iš*	1906

Text No.	Subject	NBC
115	Memorandum concerning taxes to Ashir	1747
116	Memorandum concerning the delivery of lead	1746
117	Memorandum concerning the sale of garments	1757
118	List of merchandise	1751
119	Record of a deposit of silver	1762
120	Receipt for partial payment with extension of time for balance	1752
121	Promissory note	1763
122	Record of a deposit of silver	1750
123	Memorandum concerning garments taken from the *Bît-Garim*	3668
124	Memoranda concerning lead and copper	3669
125	Memoranda concerning garments	3671
126		3672
127	Record of a deposit of silver	3673
128	Memorandum concerning the sale of cloth	3674
129	Memorandum concerning the delivery of silver	3675
130	Memoranda concerning purchases	3684
131	Memoranda concerning garments	3685
132	Memoranda concerning indebtedness	3686
133	Memoranda	3688
134	Memoranda	3689
135	Memoranda concerning silver	3691
136	Memoranda concerning silver for a slave	3692
137	Memorandum concerning cloth	3693
138	Record of deposit of gold and silver	3694
139	Memorandum concerning silver	3695
140	Memorandum concerning silver	3696
141	Memorandum concerning cloth	3697
142	Memorandum concerning indebtedness	3698
143	Memorandum concerning grain	3699
144	Memorandum concerning asses	3676
145	Memorandum concerning the disposal of silver	1709
146	Memorandum concerning indebtedness	1706
147	Contract concerning loan of silver	1722
148	Memoranda concerning the disposal of silver	1690
149	Memoranda concerning a transaction in cloth and lead	1725
150	Memoranda concerning disposal of silver	1743
151	Memoranda concerning disposal of copper	1663
152	Contract concerning transaction in silver	1711
153	Promissory note	1737
154	Contract concerning transaction in silver	1667
155	Memorandum concerning deposit of silver	1755
156	Memorandum concerning cloth taken from the temple	1756
157	Record of sale of sheep and disposal of silver	1653
158	Memorandum concerning transaction in lead and cloth	3870

Text No.	Subject	NBC
159	Memorandum concerning lead	3867
160	Memorandum concerning copper	1669
161	Record of payment of debt	1845
162	Price list of various articles	3999
163	Memorandum concerning disposal of garments	1726
164	Record of deposits of silver	3868
165	Memorandum concerning disposal of silver and copper	3871
166	Memorandum concerning disposal of silver	3677
167	Memorandum concerning disposal of silver	3678
168	Memorandum concerning disposal of lead	3683
169	Memorandum concerning transactions in silver	3998
170	Promissory note	3737
171	Memorandum of payments	1739
172	Memorandum concerning transactions in copper	4001
173	Record of deposit of silver	4016
174	Promissory note	3739
175	Memorandum concerning grain	4019
176	Memorandum concerning delivery of silver	4021
177	Memorandum concerning cloth	4023
178	Memorandum concerning the purchase of copper	4024
179	Contract	4025
180	Memorandum concerning payments	4031
181	Memorandum concerning wool (?)	4027
182	Memorandum of indebtedness	4028
183	Memorandum of payments	4050
184	Record of deposit of silver	4051
185	Memorandum concerning disposal of cloth	4061
186	Promissory note	4015
187	Record of transaction involving silver and affidavits	3738
188	Memorandum of payments	4040
189	Memoranda of accounts	4041
190	Promissory note	4062
191	Memorandum concerning deposit of copper	4063
192	Memorandum concerning account	4065
193	Memorandum of payments	4066
194	Memorandum concerning disposal of silver	4052
195	Promissory note	4054
196	Promissory note	4055
197	Promissory note	4056
198	Memorandum concerning disposal of gold, silver, etc	4057
199	Contract	4058
200	Memorandum concerning the loan of a slave	4059
201	Memorandum concerning garments	4067
202	Memorandum concerning disposal of silver and grain	4068

Text No.	Subject	NBC
203	Memorandum of the price of sheep, etc.	4046
204	Memorandum concerning silver	4032
205	Memorandum of transaction in silver	4009
206	Memorandum concerning satisfying a debt	1902
207	Promissory note	4018
208	Promissory note	1907
209	Contract concerning sale of slave	4014
210	Promissory note	1892
211	Contract loan for a journey	4013
212	Record of settlement of a claim	3785
213	Record of a claim	4026
214	Concerning purchases	4007
215	Memorandum concerning debt	3721
216	List of payments	1660

Text No.	Letter addressed to	From	NBC
217	*I-na-a*	*Gimil-Ku-bu-um*	3717
218	*I-na-a* and *I-zi-za-am-Ili*	*Ḫa-na-na*	4006
219	*I-na-a*	*A-lá-ḫu-um* and *Buzur-Ištar*	4047
220	*I-kib-Ili, I-na-a,* and *A-šír-ta-ak-lá-ku*	*Ḫu-za-ru-um*	4043
221	*Bu-šú-ki-in*	*Buzur-A-šur*	3682
222	*Gimil-Sin*	*A-šír-ma-lik*	4022
223	*I-na-a*	*Aḫ-šá-lim*	3679
224	*be-el kasbim šá A-šur-be-el-ma-al-ki-im, Šarrum-Sin, A-mur-A-šír, Ì-lí-iš-tî-gal, A-šír-be-el-ma-al-ki-ma*	*I-din-Sin*	4017
225	*I-din-Sin, A-šír-na-da,* and *En-. . . A-šír*	*Ku-ra-ra*	4005
226	*Bu-šú-ki-in* and the *damqar*	*Gimil-Ḫu-bur, A-šur-ba-ni, Qa-ma-A-šur,* and *I-a-šar*	3781
227	*Bu-šú-ki-in*	*A-mur-A-šur*	4048
228	*Ḫa-ta-la*	*Lá-ki-bu-um*	3869
229	*Bu-šú-ki-in*	^{d}*A-šír-na-da*	3866
230	*Zi-lá-^{d}Adad*	*Ḫa-tî-ni*	4064
231	*Ḫa-bu-a-la*	*Si-wa-aš-me-i*	4069
232	*En-nam-A-šur*	*Buzur-Ištar* and *Id-na-a*	4029
233	*I-na-a*	*Ma-nim-ba-lim-A-šur*	3736

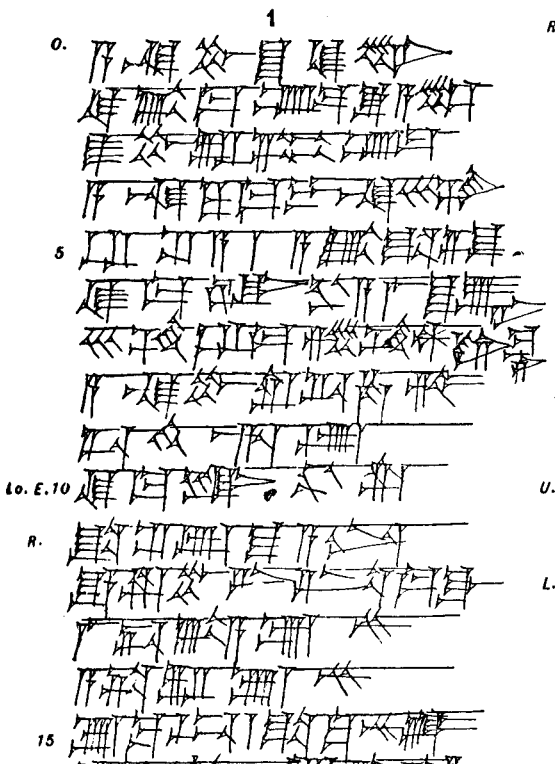
THE CATALOGUE NUMBERS OF THE TEXTS HERE PUBLISHED FROM THE NIES BABYLONIAN COLLECTION, YALE UNIVERSITY

NBC	Text	NBC	Text	NBC	Text	NBC	Text	NBC	Text	NBC	Text
1644	8	1693	53	1736	73	1905	42	3739	174	4021	176
1653	157	1694	43	1737	153	1906	114	3754	111	4022	222
1654	49	1695	4	1738	14	1907	208	3757	91	4023	177
1656	78	1696	66	1739	171	3668	123	3758	90	4024	178
1657	50	1697	107	1740	24	3669	124	3778	80	4025	179
1658	18	1698	5	1741	1	3670	60	3781	226	4026	213
1659	63	1699	6	1742	3	3671	125	3784	89	4027	181
1660	216	1700	54	1743	150	3672	126	3785	212	4028	182
1661	64	1702	7	1744	72	3673	127	3786	93	4029	232
1662	112	1703	109	1745	15	3674	128	3843	—	4030	94
1663	151	1704	11	1746	116	3675	129	3845	—	4031	180
1664	45	1705	55	1747	115	3676	144	3847	—	4032	204
1665	32	1706	146	1748	44	3677	166	3866	229	4040	188
1666	19	1707	68	1749	16	3678	167	3867	159	4041	189
1667	154	1709	145	1750	122	3679	223	3868	164	4042	98
1668	35	1710	37	1751	118	3680	85	3869	228	4043	220
1669	160	1711	152	1752	120	3681	82	3870	158	4046	203
1670	65	1712	74	1753	62	3682	221	3871	165	4047	219
1671	105	1713	77	1754	75	3683	168	3872	81	4048	227
1672	20	1715	38	1755	155	3684	130	3894	—	4050	183
1673	25	1716	56	1756	156	3685	131	3914	88	4051	184
1674	30	1717	76	1757	117	3686	132	3938	—	4052	194
1675	79	1718	67	1758	46	3687	84	3998	169	4053	100
1676	21	1719	39	1760	101	3688	133	3999	162	4054	195
1677	35	1720	13	1761	102	3689	134	4001	172	4055	196
1678	10	1721	17	1762	119	3690	86	4002	95	4056	197
1679	9	1722	147	1763	121	3691	135	4005	225	4057	198
1680	23	1723	57	1845	161	3692	136	4006	218	4058	199
1681	22	1724	108	1846	110	3693	137	4007	214	4059	200
1682	36	1725	149	1884	—	3694	138	4008	92	4060	97
1683	106	1726	163	1888	83	3695	139	4009	205	4061	185
1684	47	1727	28	1890	113	3696	140	4010	99	4062	190
1685	48	1728	69	1892	210	3697	141	4013	211	4063	191
1686	51	1729	58	1893	87	3698	142	4014	209	4064	230
1687	27	1730	70	1898	104	3699	143	4015	186	4065	192
1688	52	1731	59	1899	61	3717	217	4016	173	4066	193
1689	103	1732	2	1900	26	3721	215	4017	224	4067	201
1690	148	1733	40	1901	31	3736	233	4018	207	4068	202
1691	33	1734	71	1902	206	3737	170	4019	175	4069	231
1692	29	1735	12	1904	41	3738	187	4020	96		

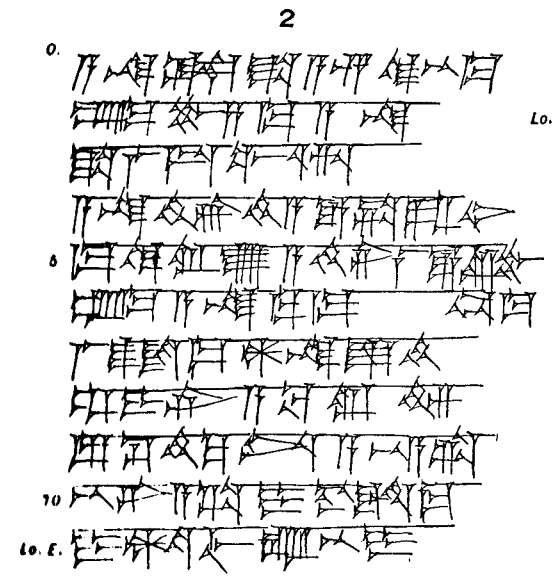
AUTOGRAPHED TEXTS

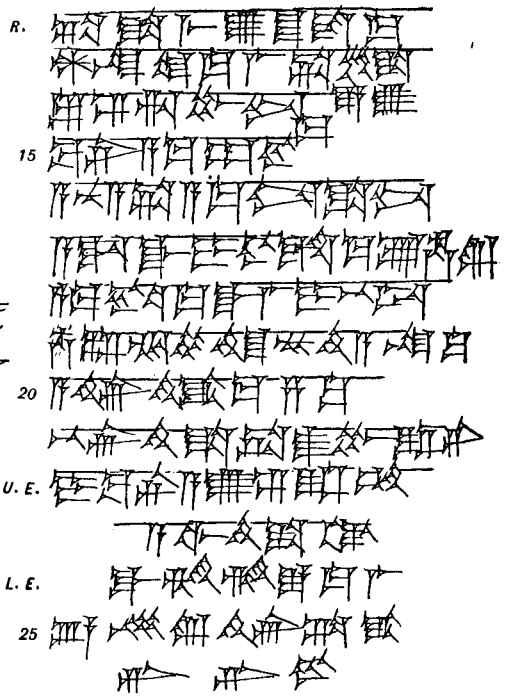
DIRECTOR'S LIBRARY
ORIENTAL INSTITUTE
UNIVERSITY OF CHICAGO

1

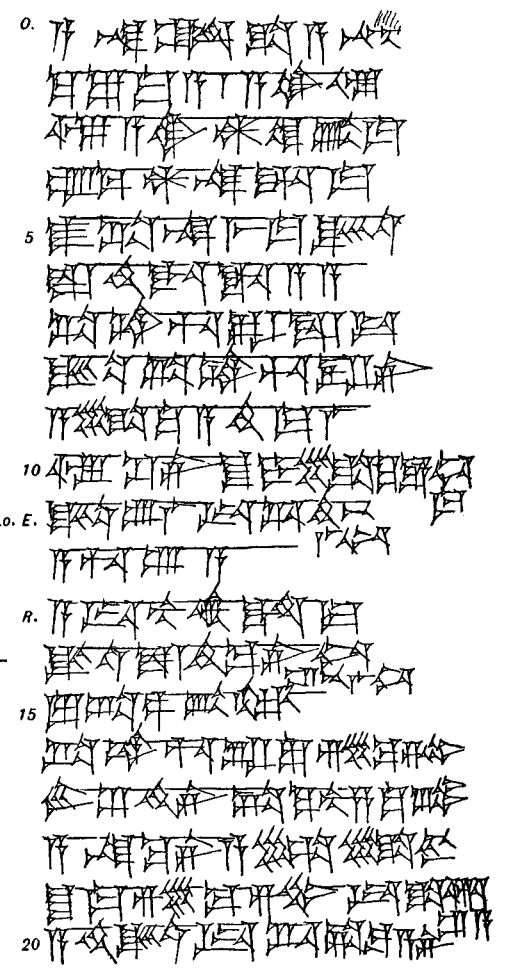


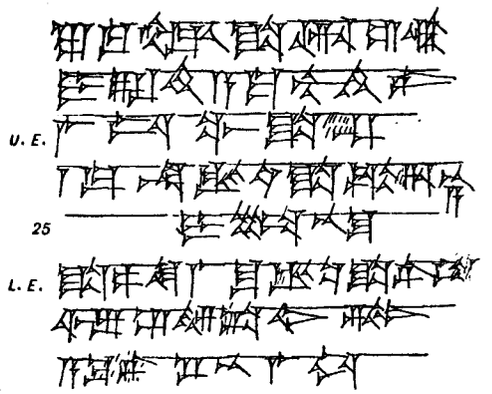
2



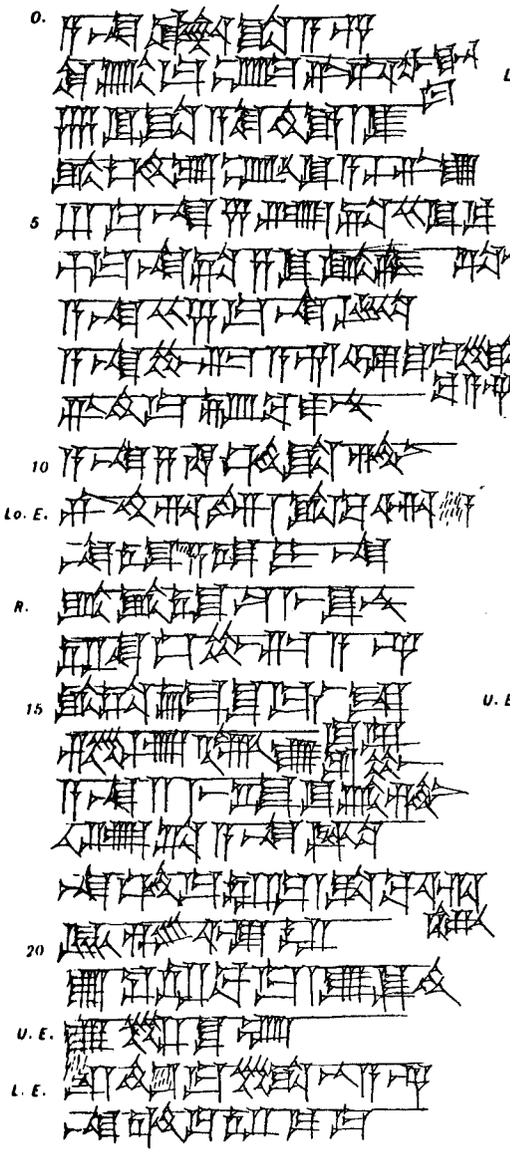


3

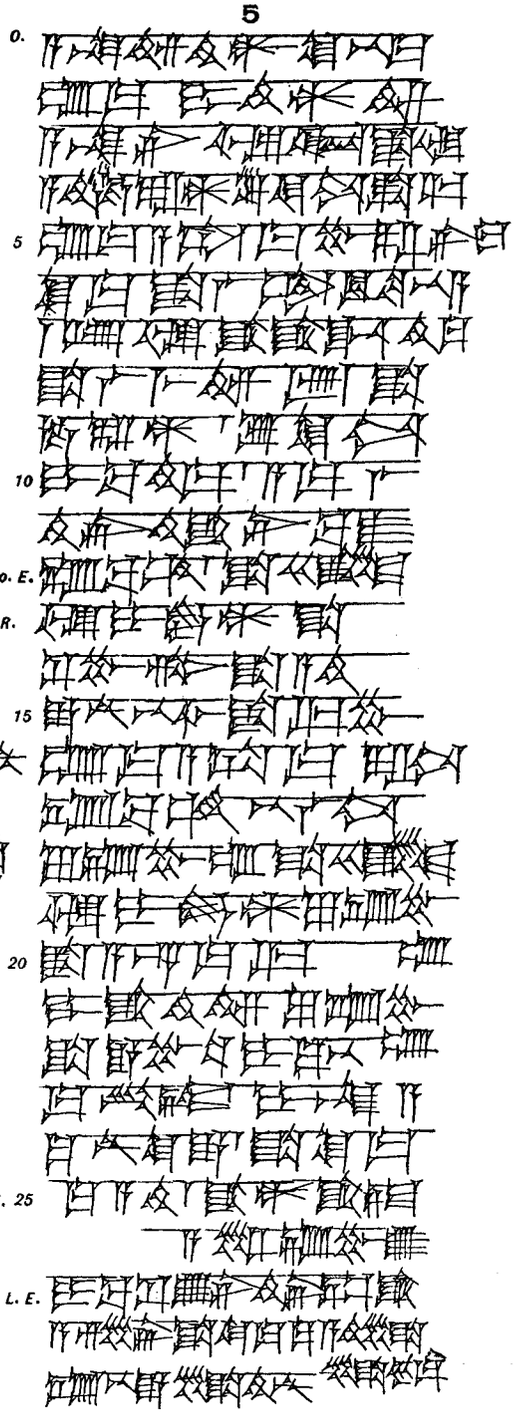




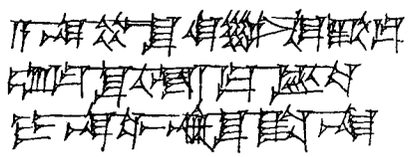
4

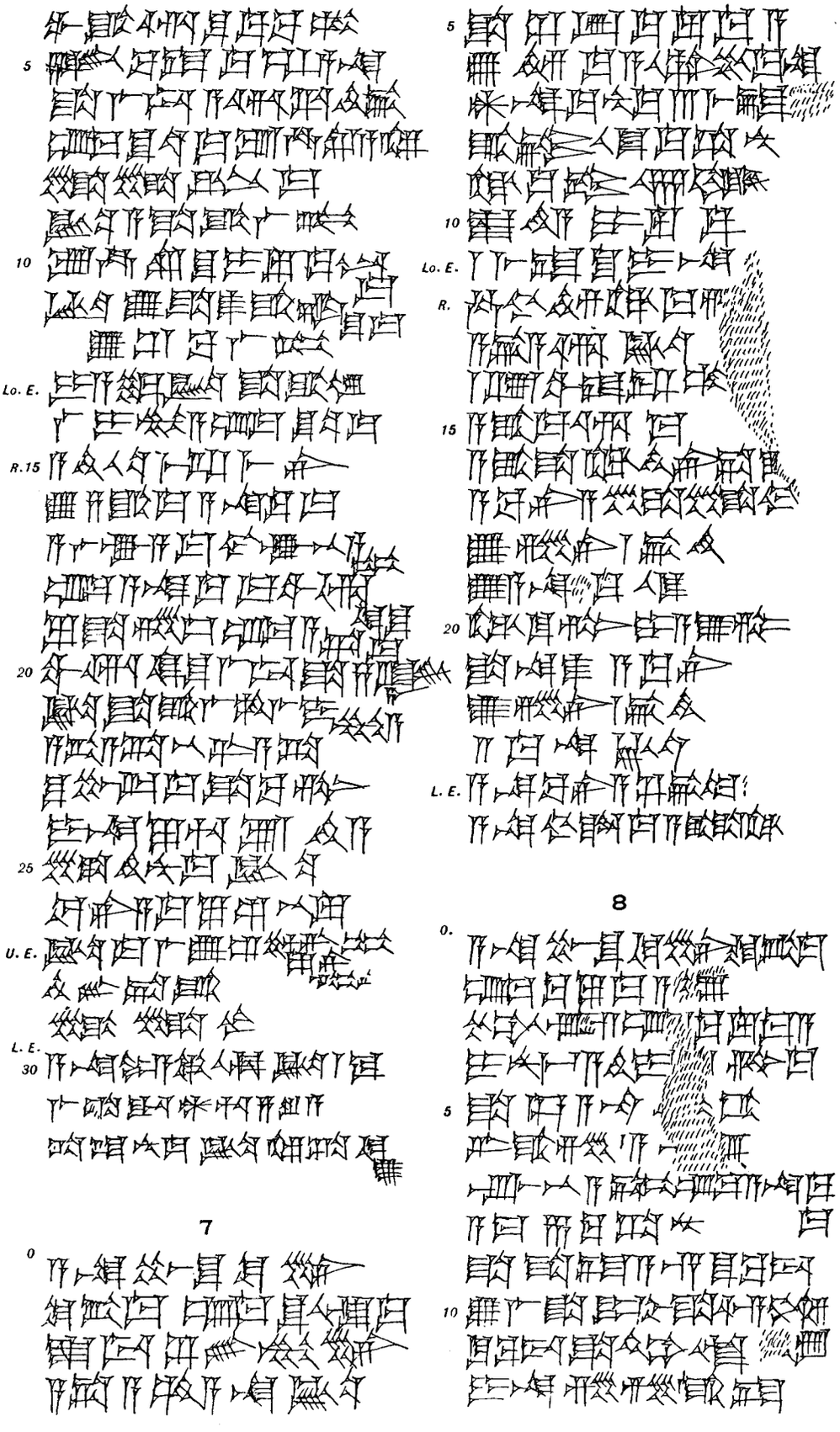


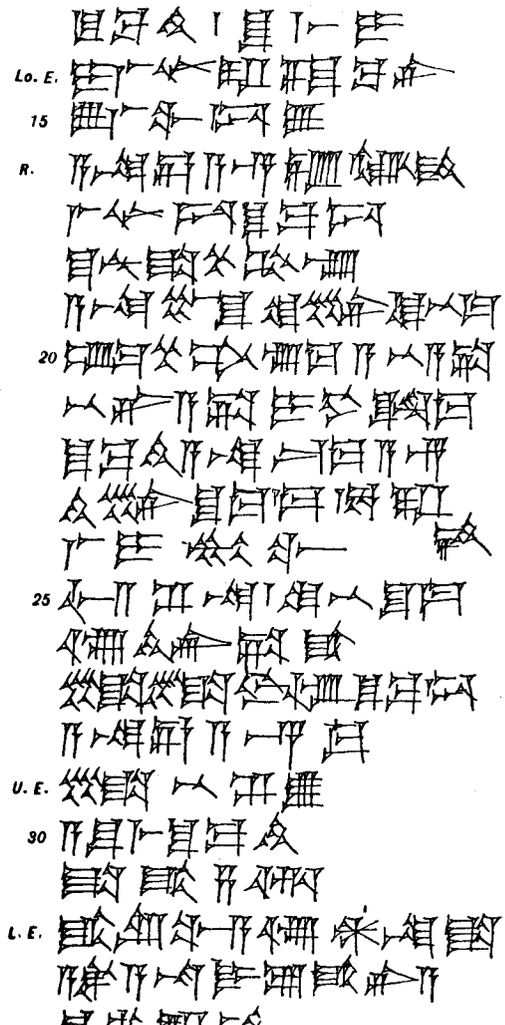
5

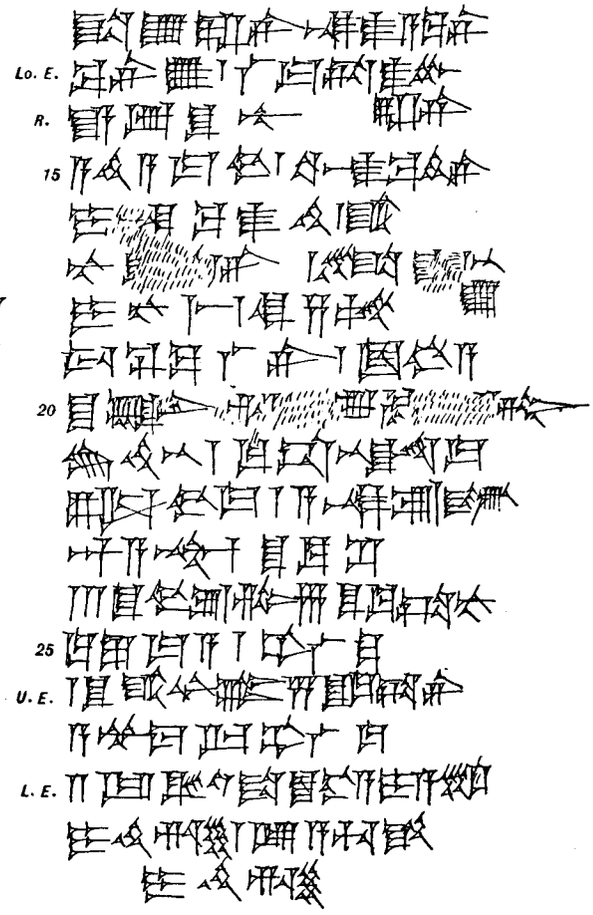


6

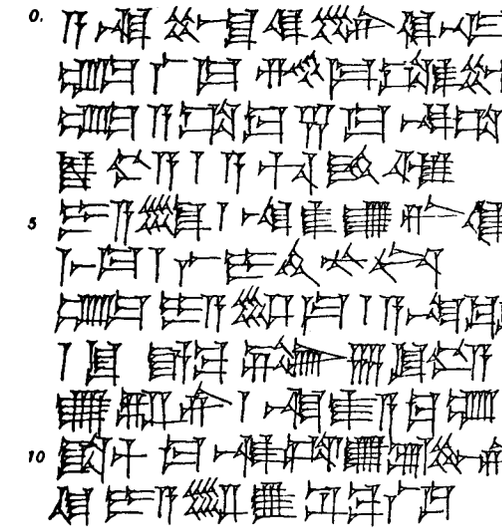



Lo. E.
R.15
U. E.
L. E.
7
0
Lo. E.
R.
L. E.
8
0.

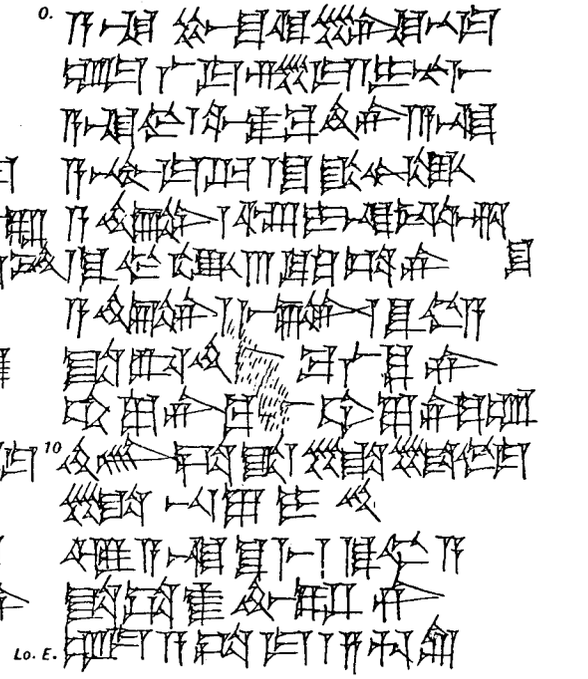


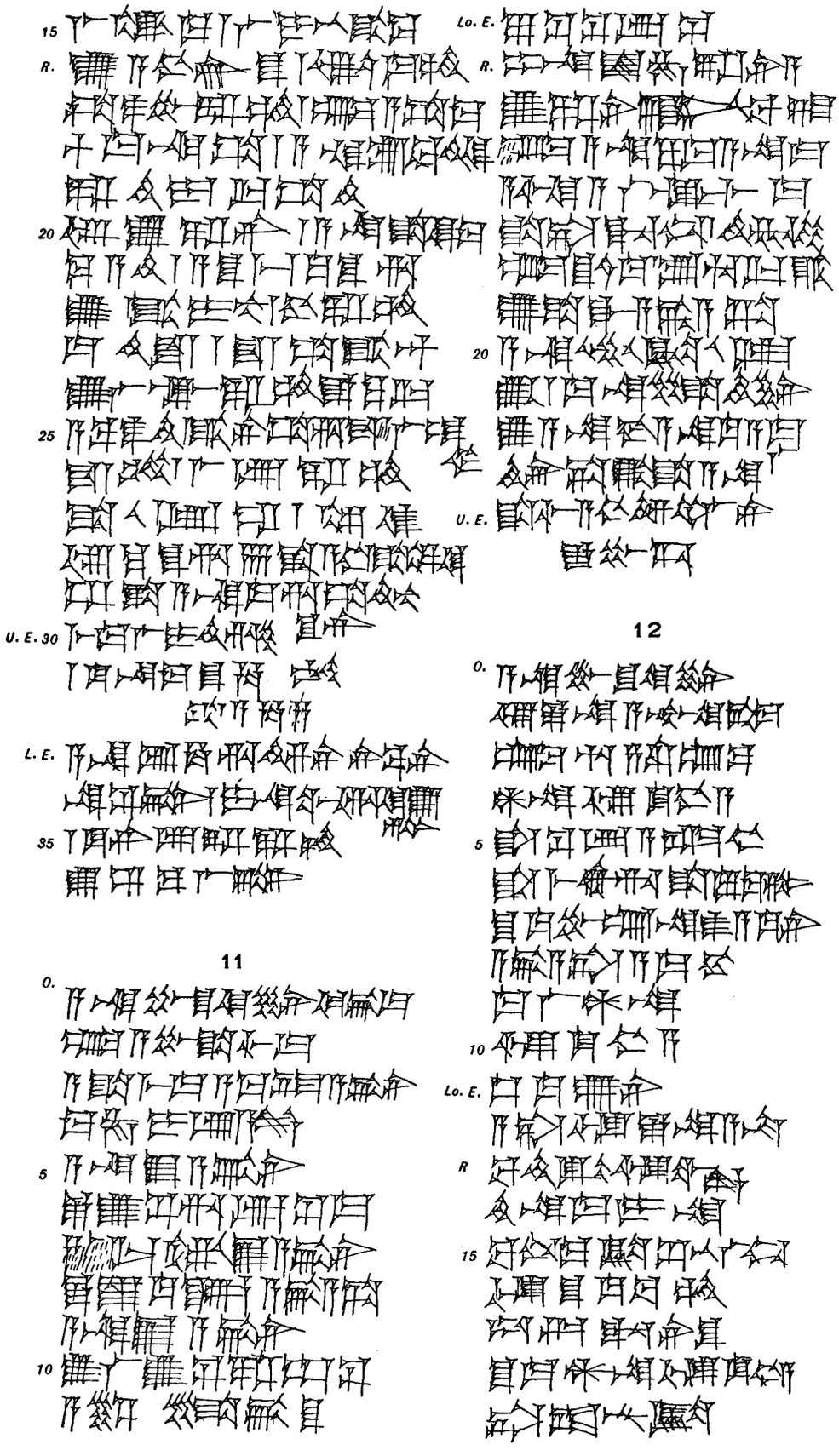


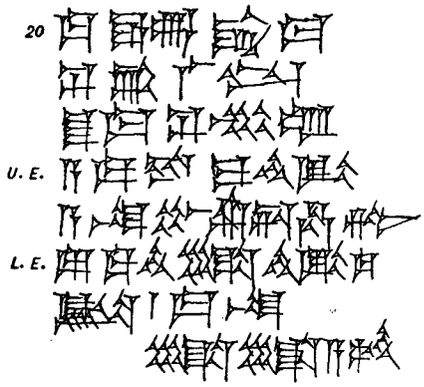
9



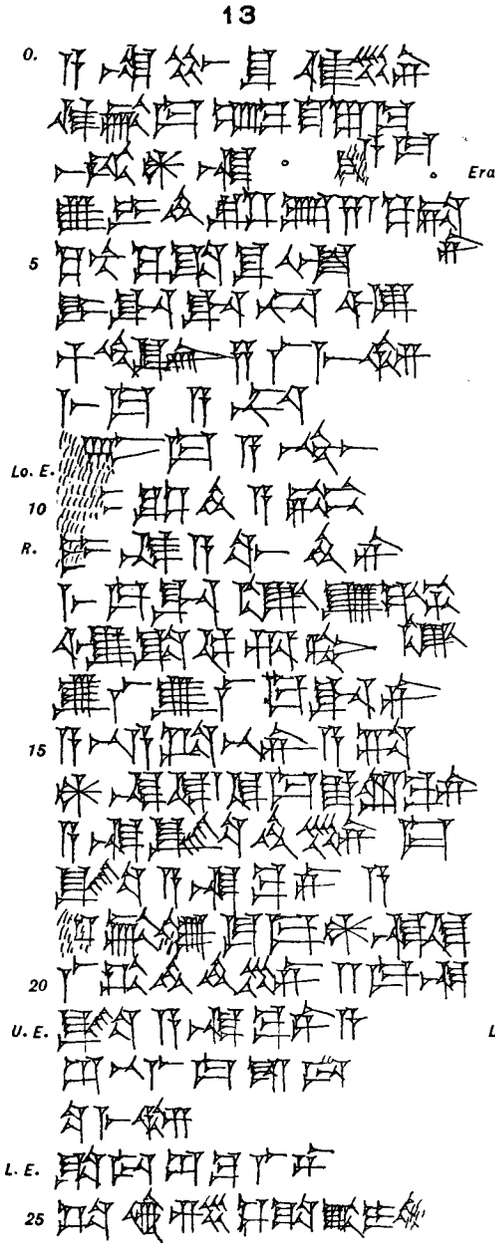
10



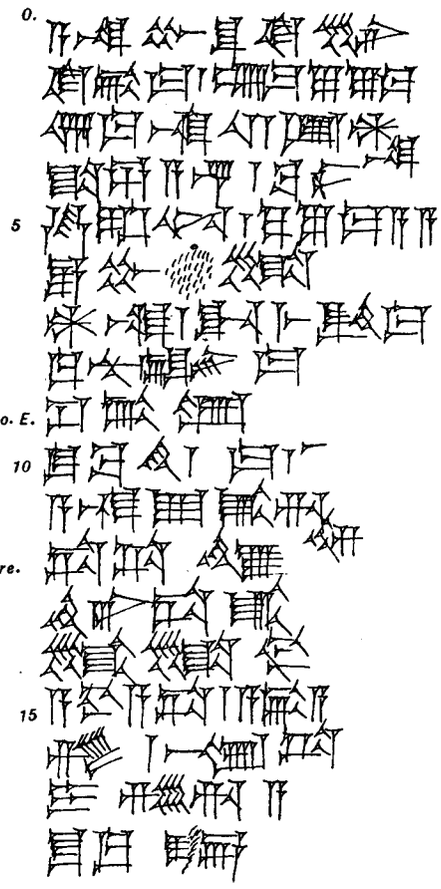

15
R.
20
25
U. E. 30
L. E.
35
11
0.
5
10
Lo. E.
R.
20
U. E.
12
0.
5
10
Lo. E.
R
15



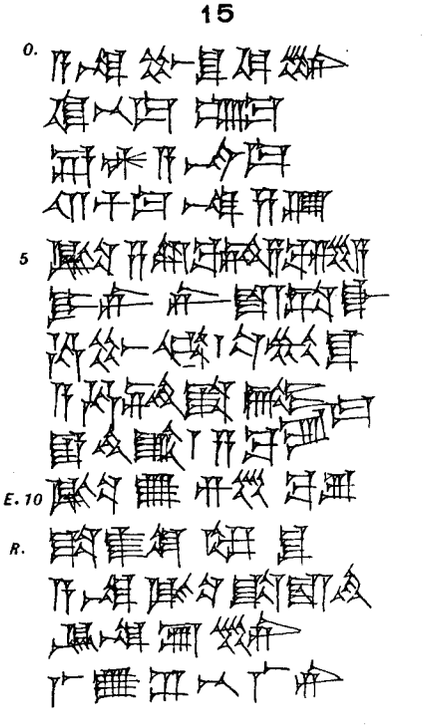
13

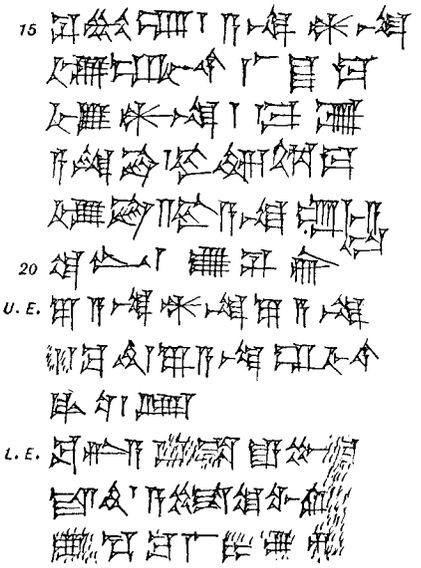


14

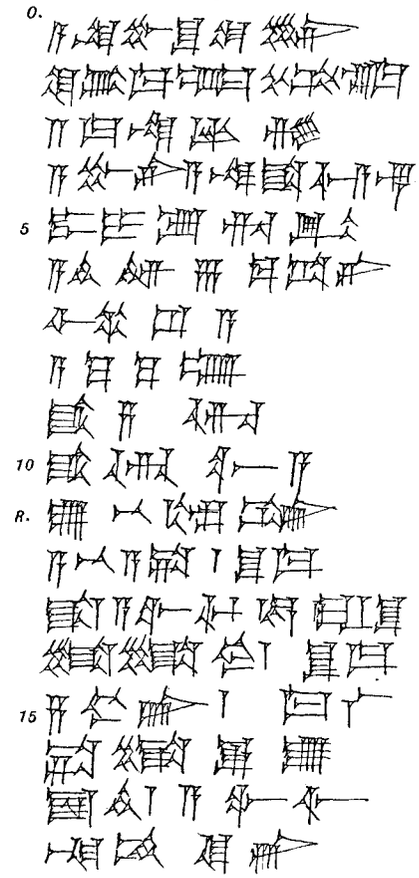


15

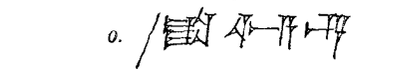


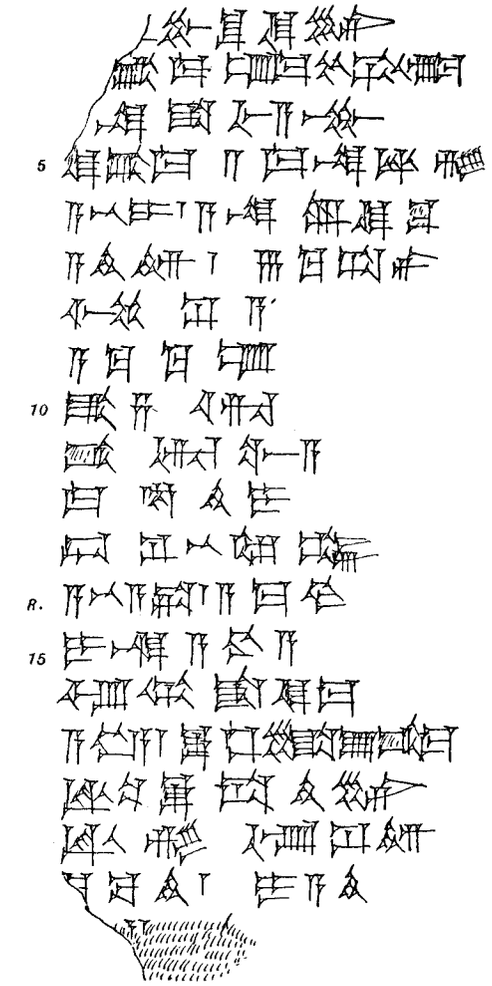


16

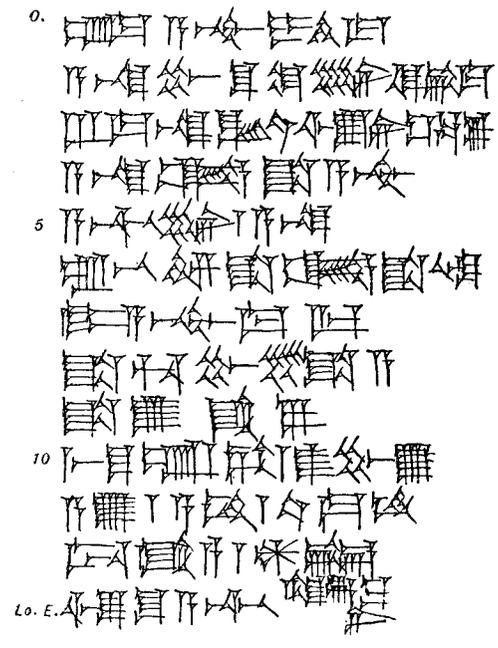


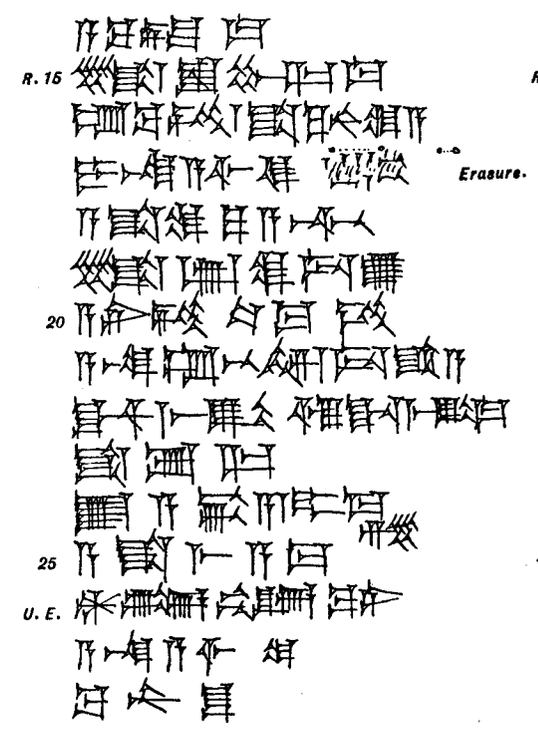
17

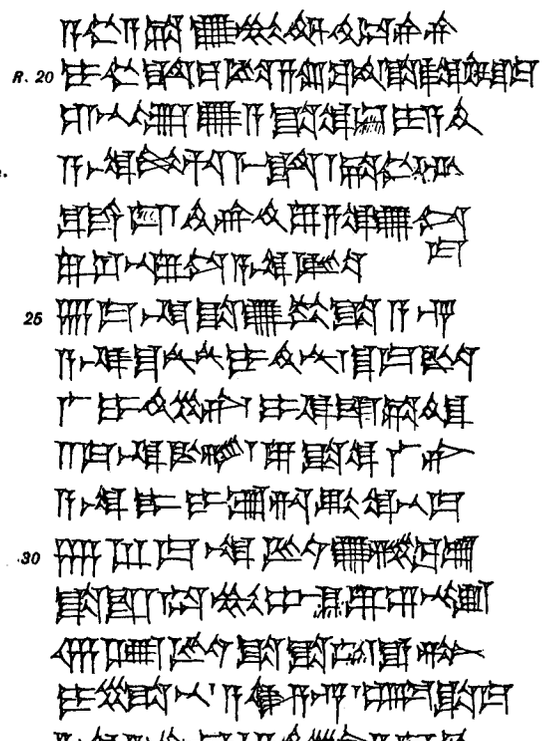




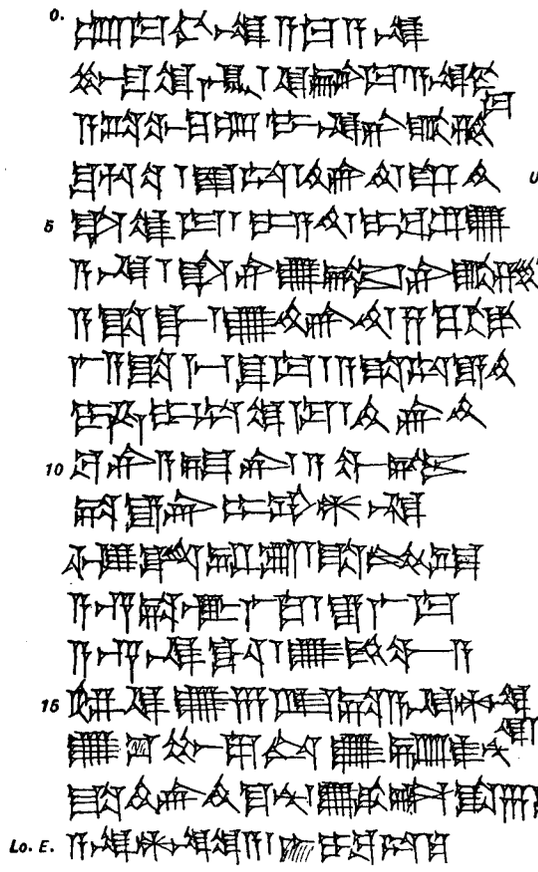
18



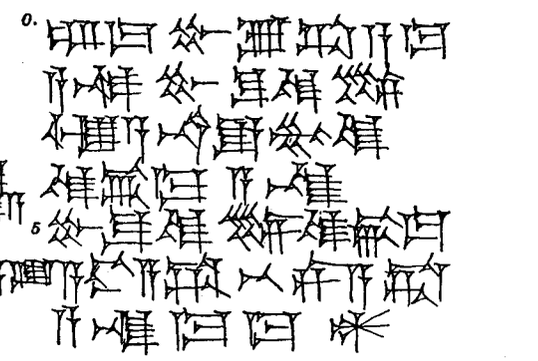


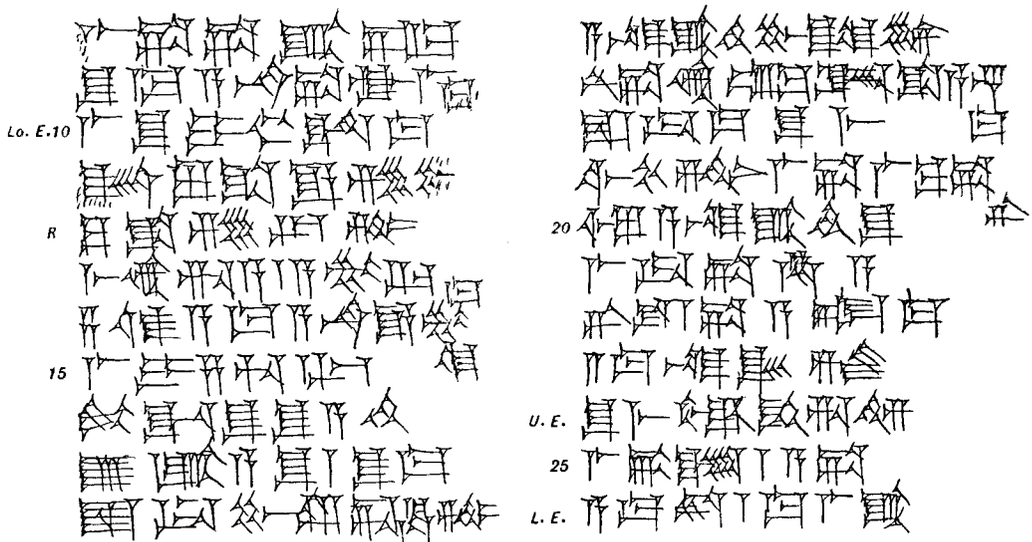


19

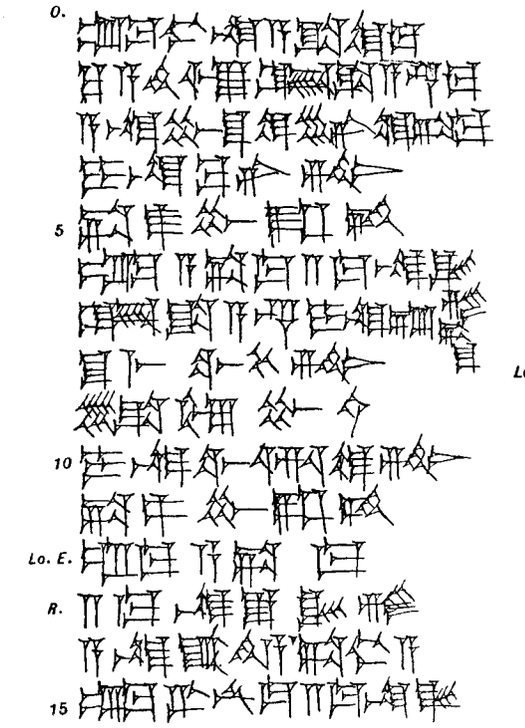


20

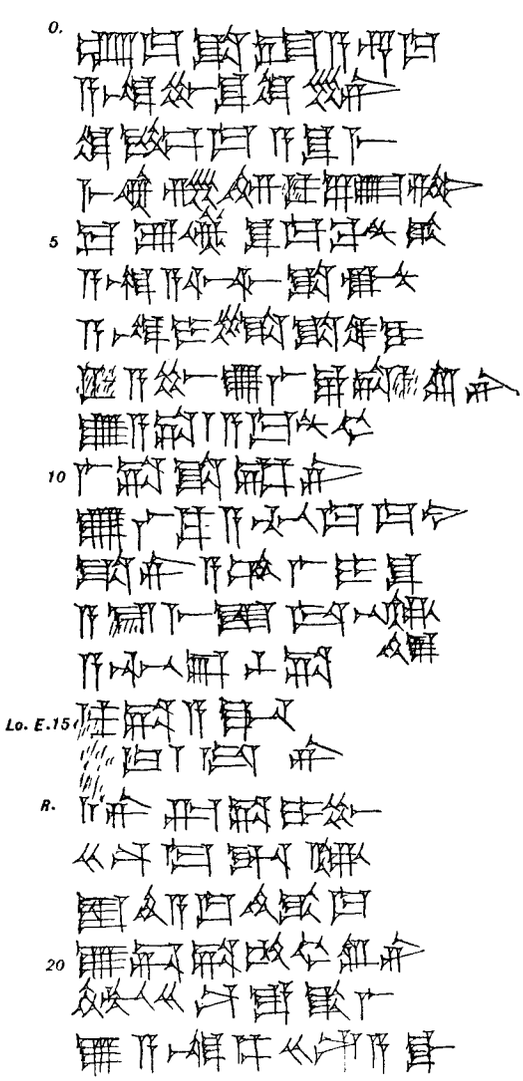


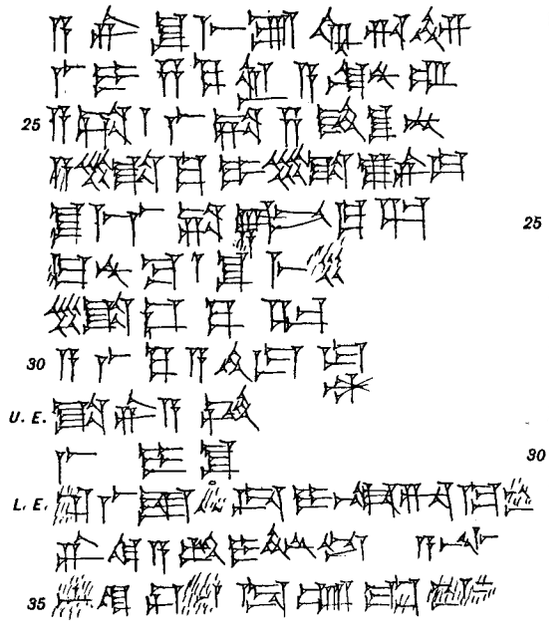


21

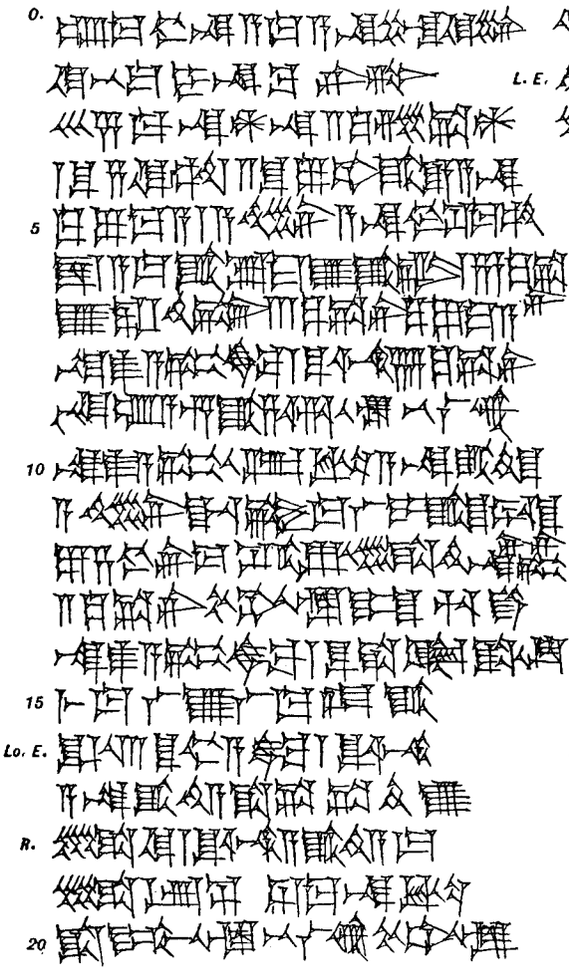


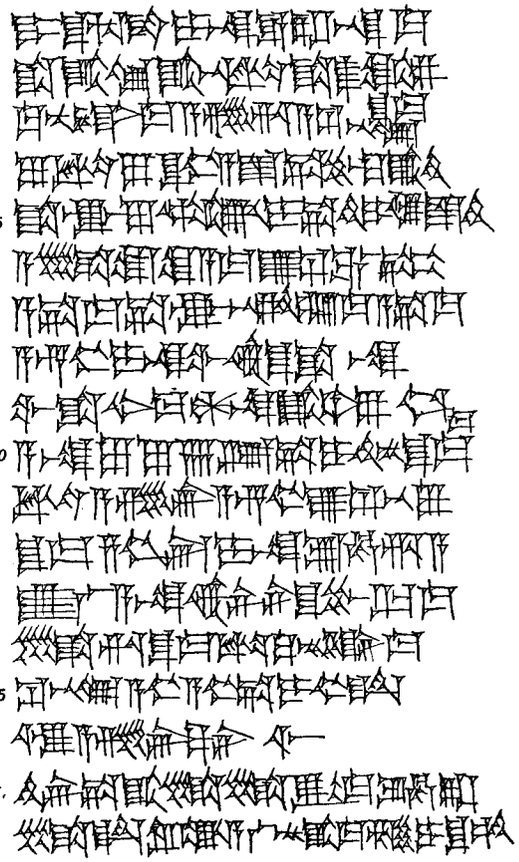
22



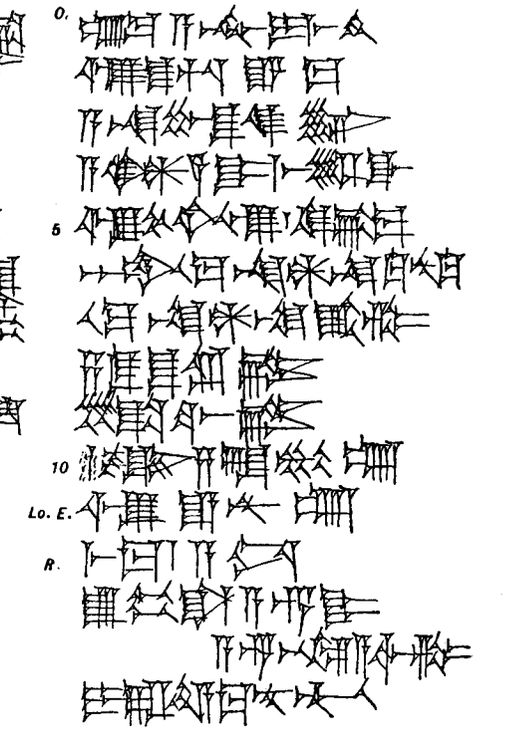


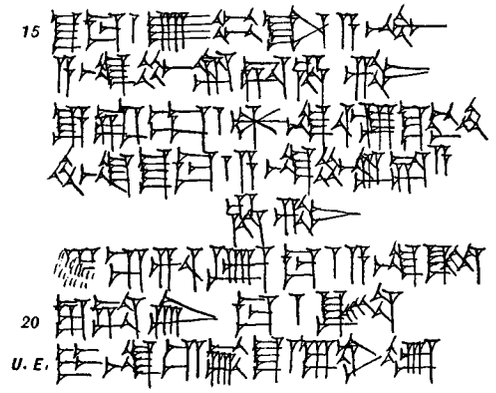
23



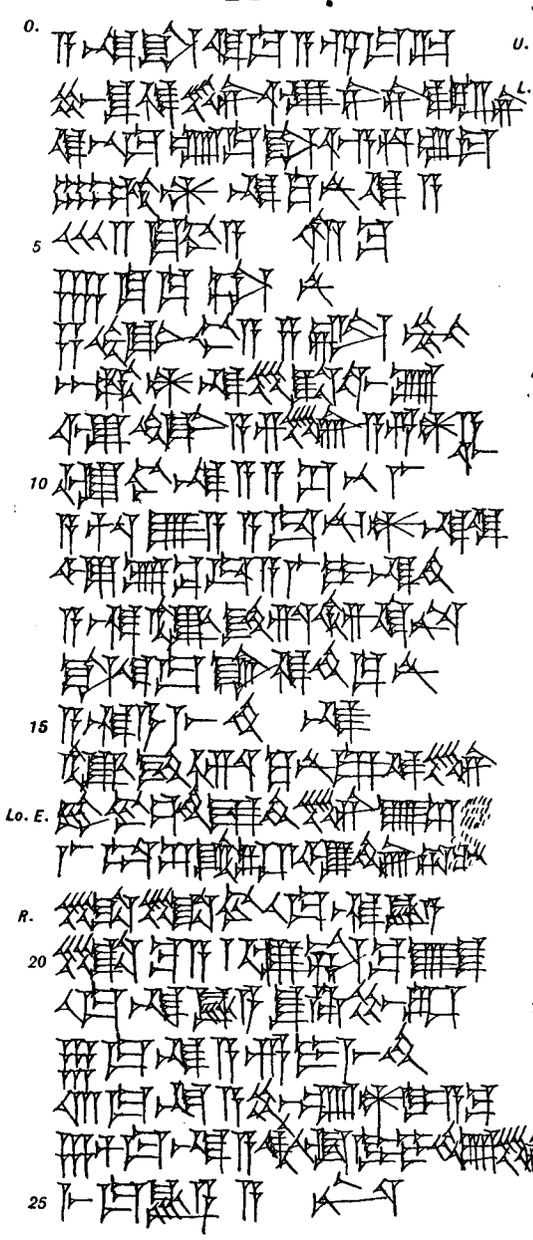


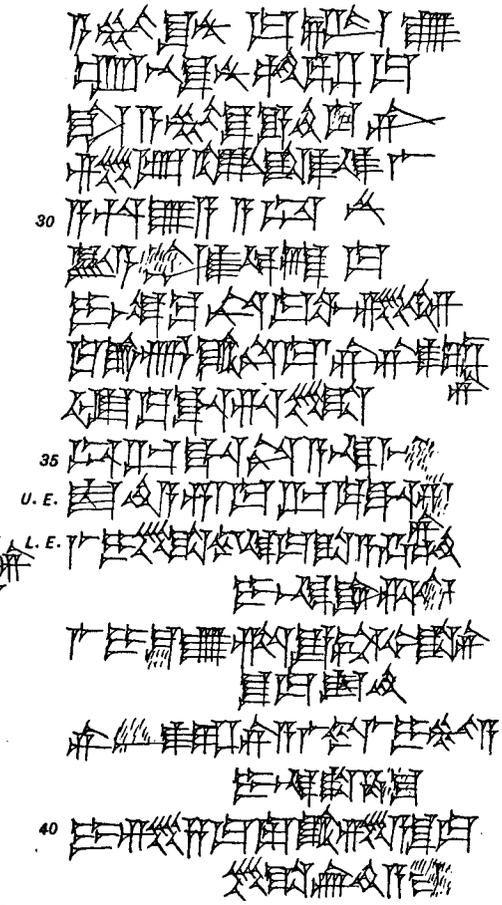
24



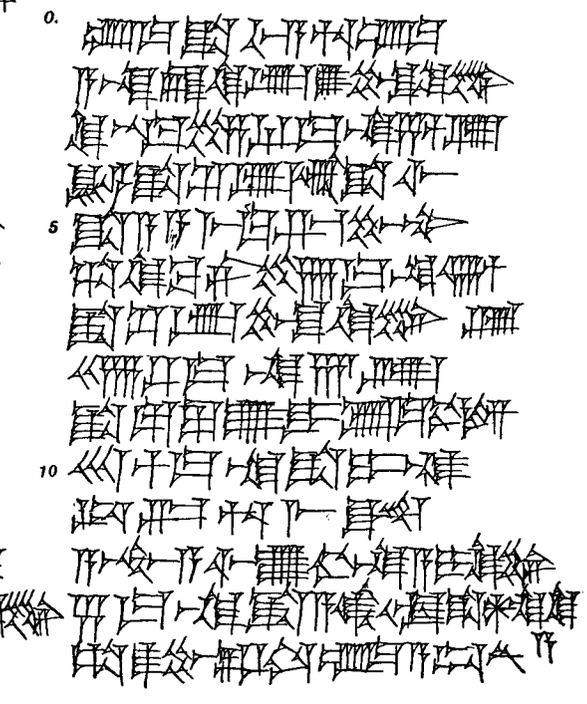


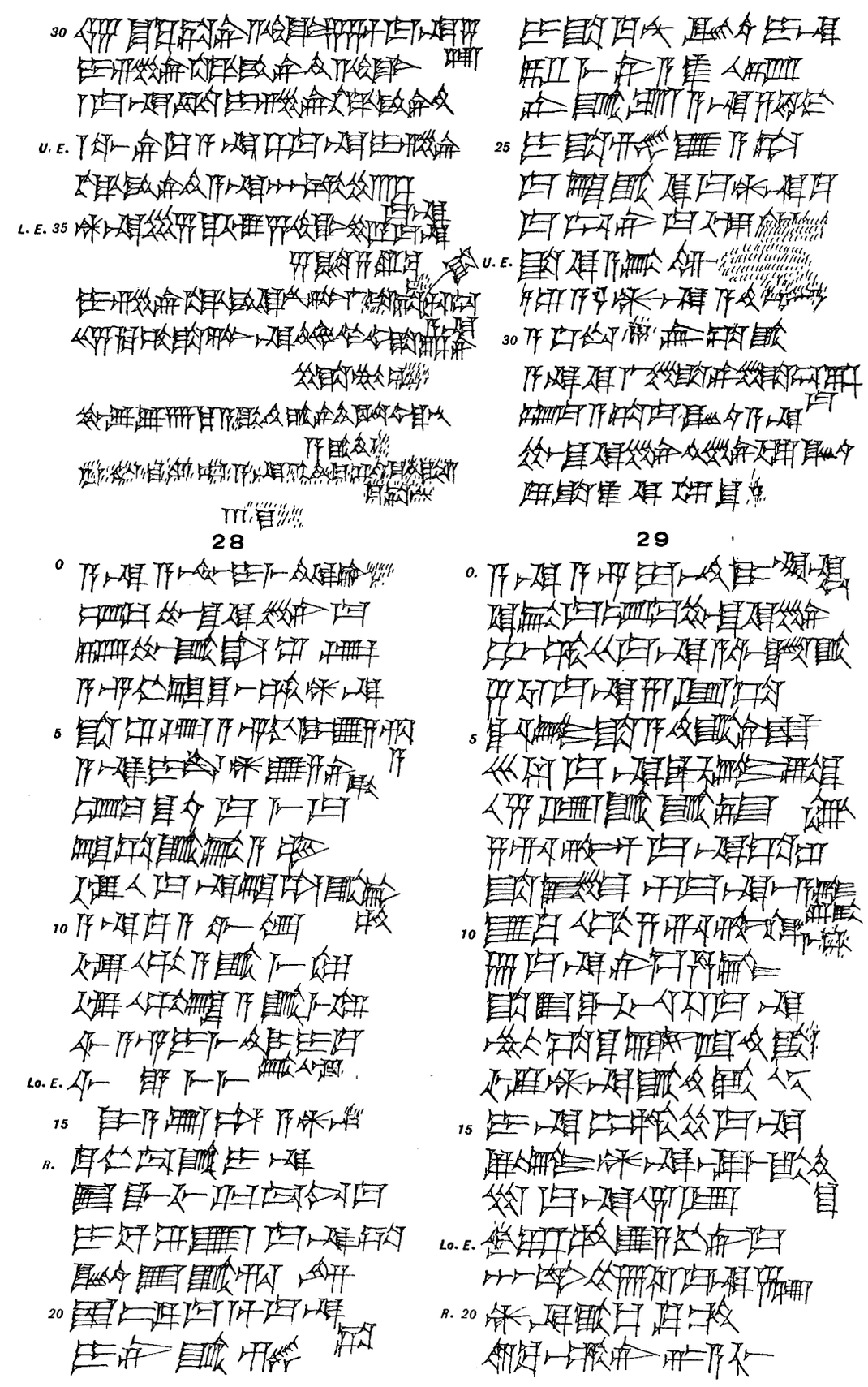
25

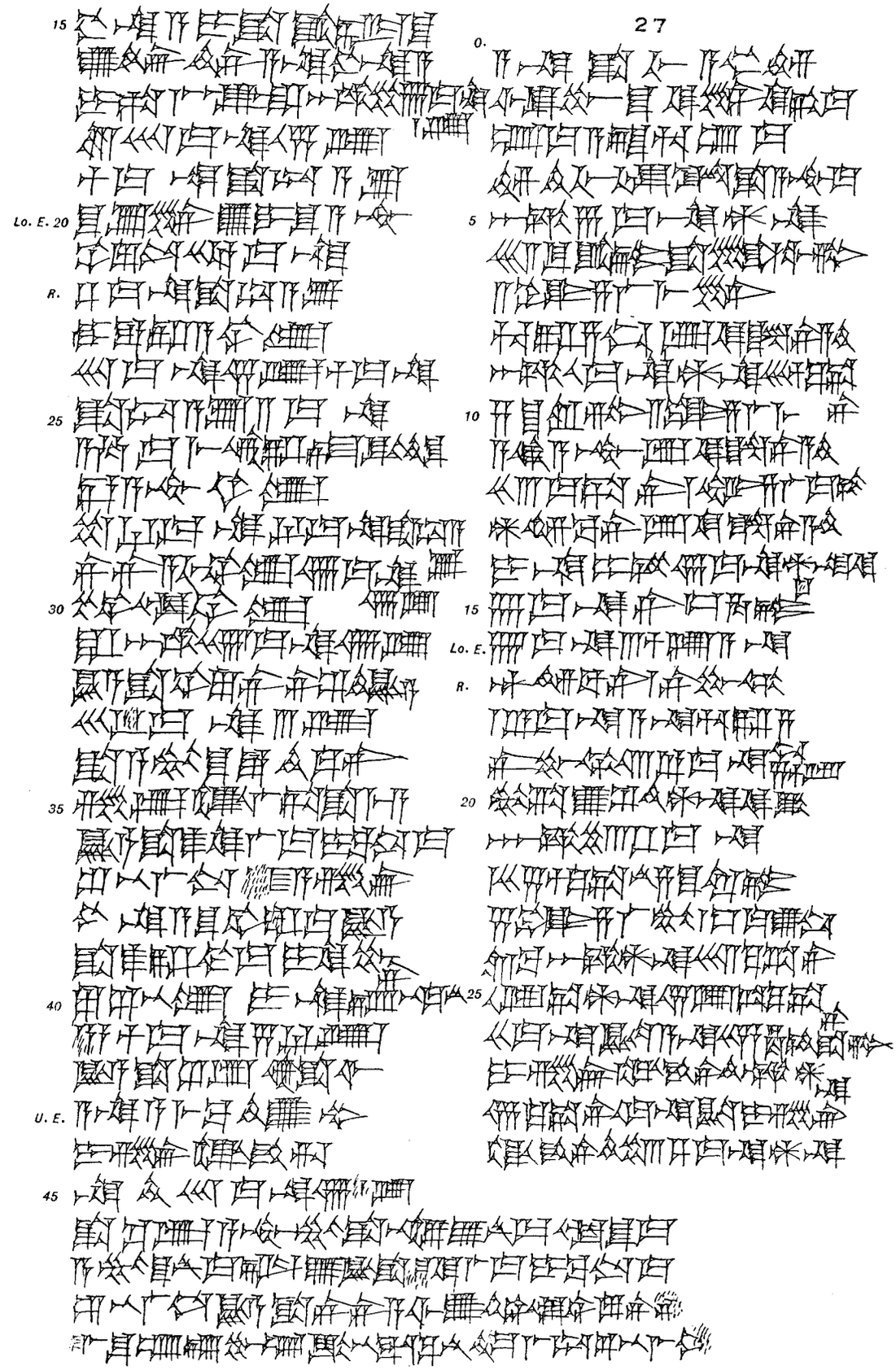


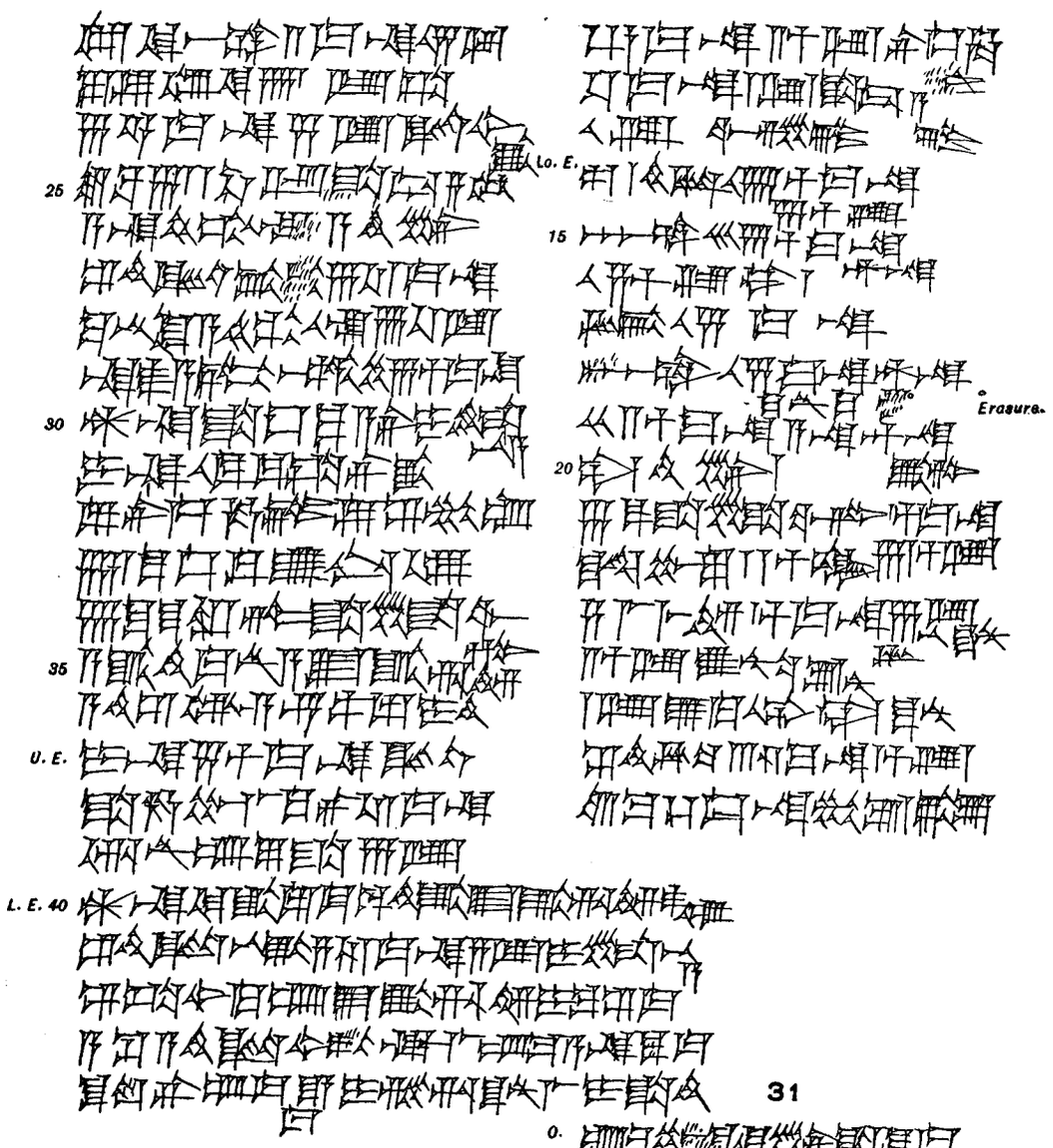


26

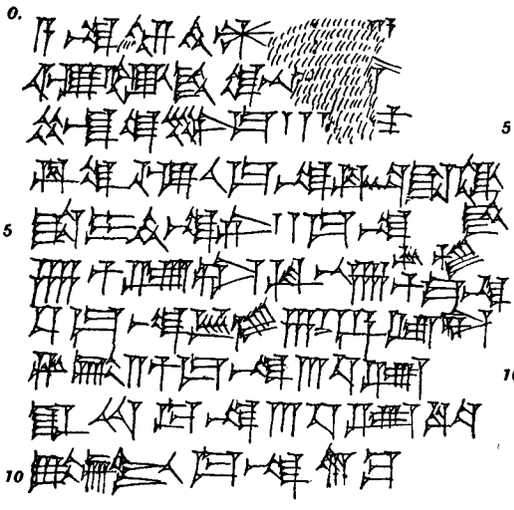



28
29
U. E.
L. E.
Lo. E.
R.

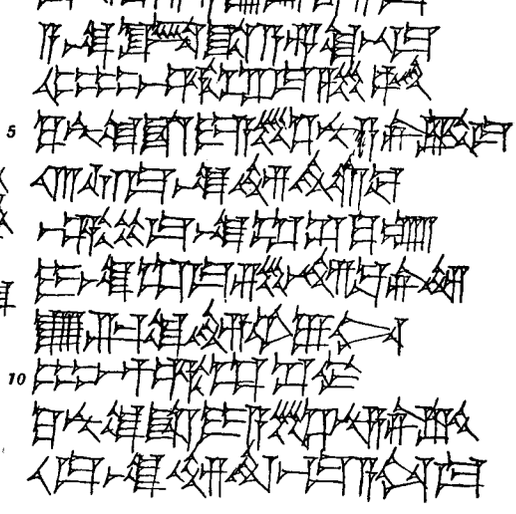

15
Lo. E. 20
R.
25
30
35
40
U. E.
45
0.
5
10
15
Lo. E.
R.
20
25

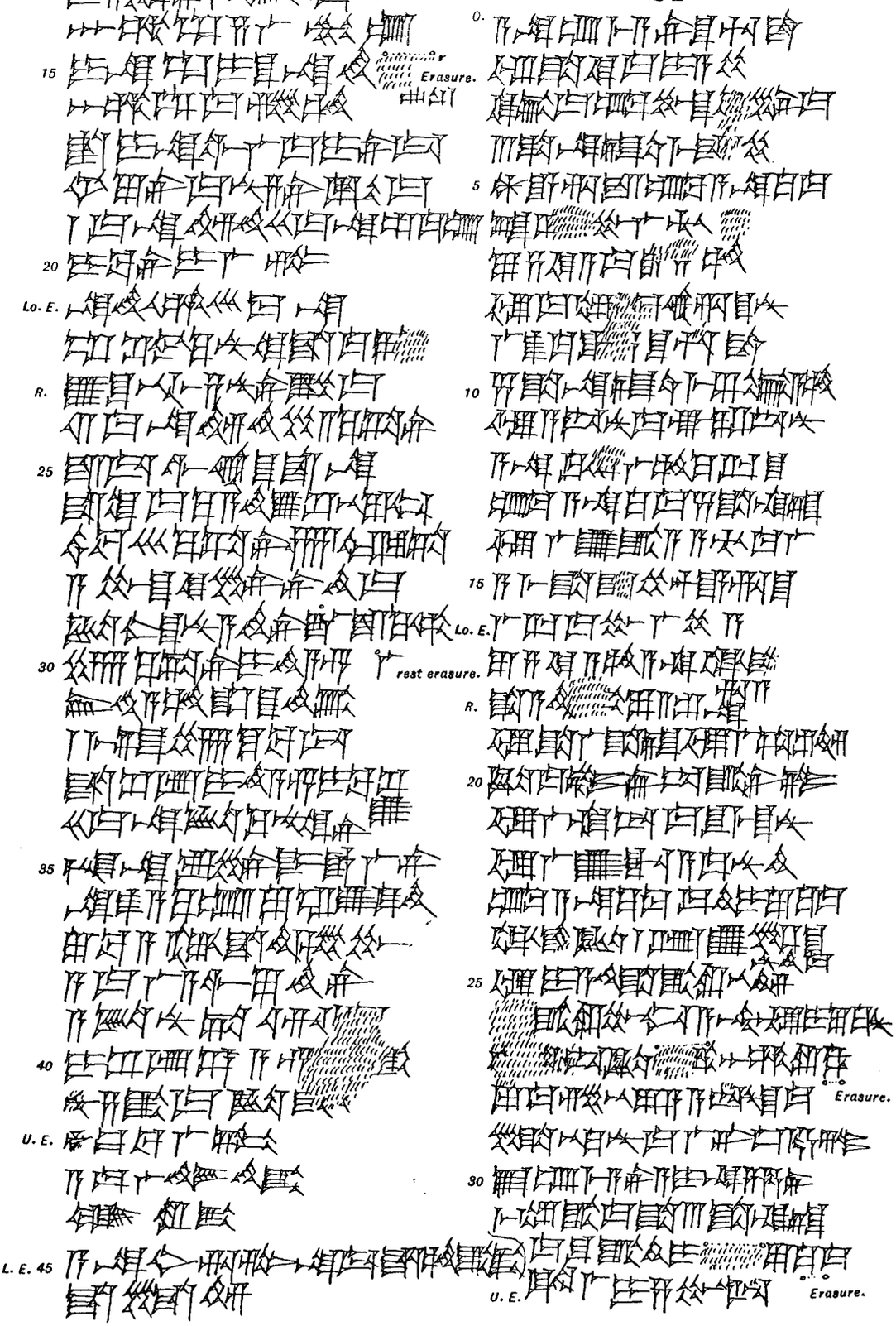


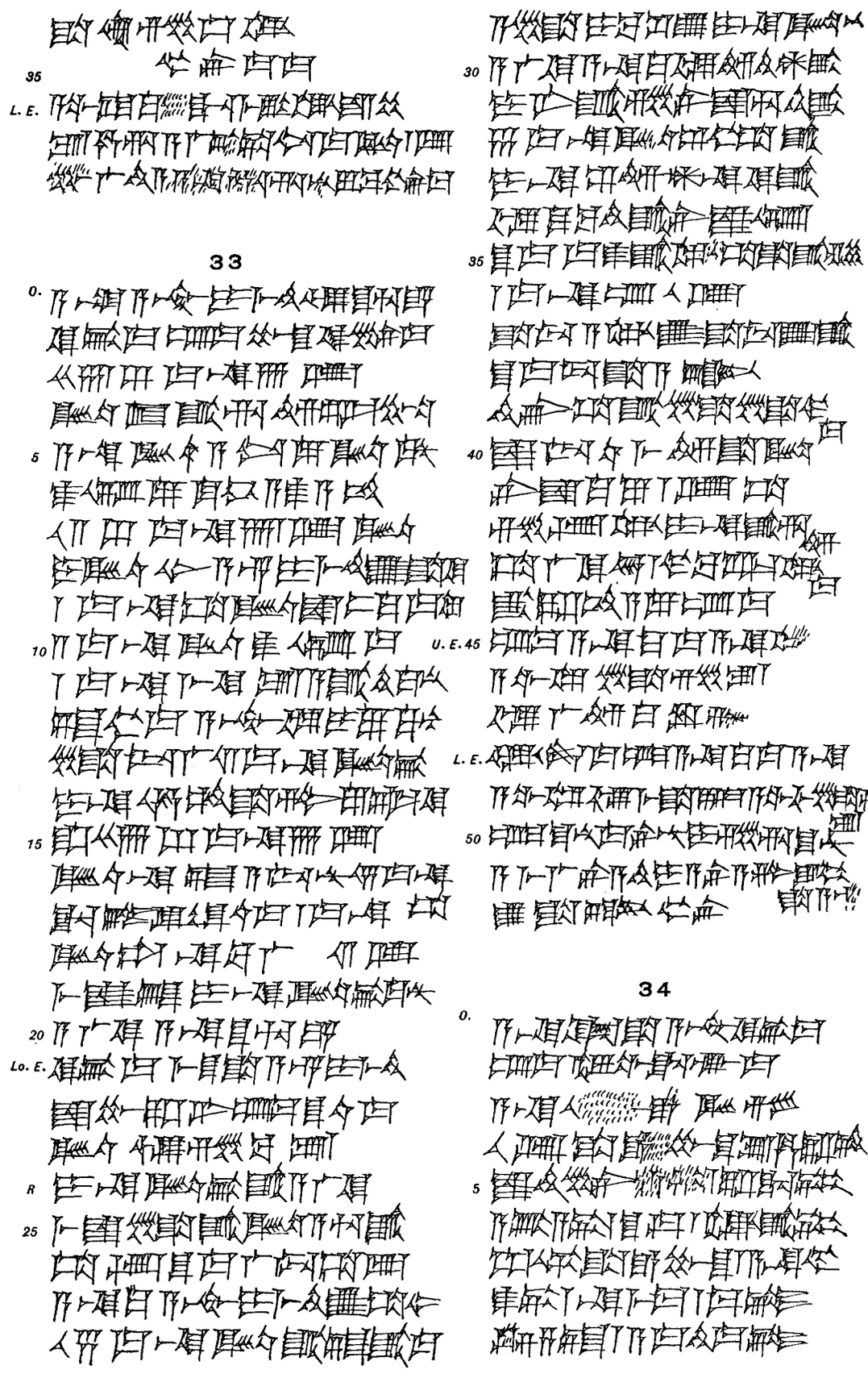
30

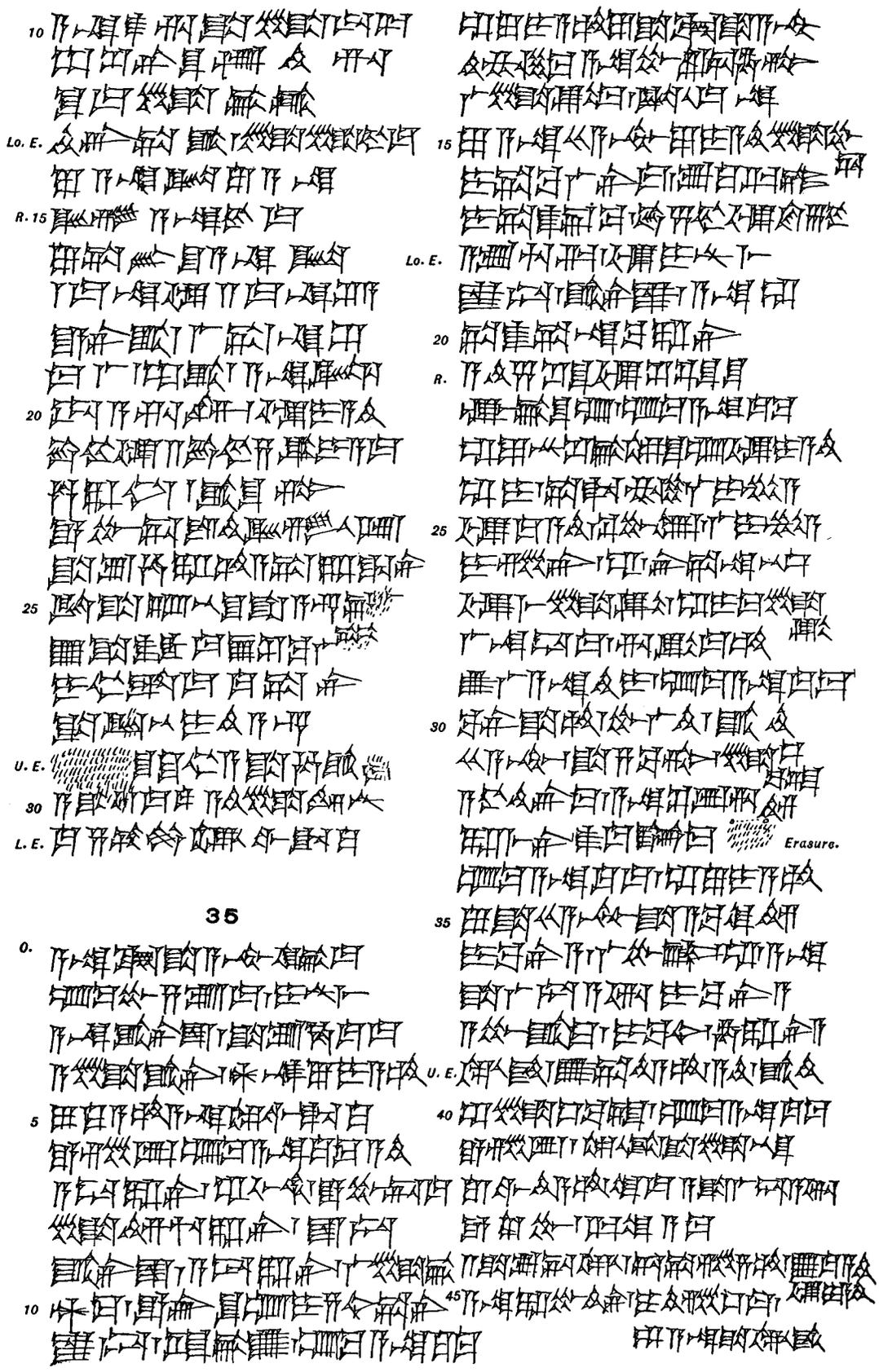


31




Erasure.
Lo. E.
R.
rest erasure.
U. E.
L. E.
Erasure.
Lo. E.
R.
Erasure.
U. E.
Erasure.




Lo. E.
R. 15
U. E.
L. E.
Lo. E.
R.
Erasure.
U. E.

U. E.

36

0.

5

10

Lo. E.

15

R.

20

25

30

35

37

0.

5

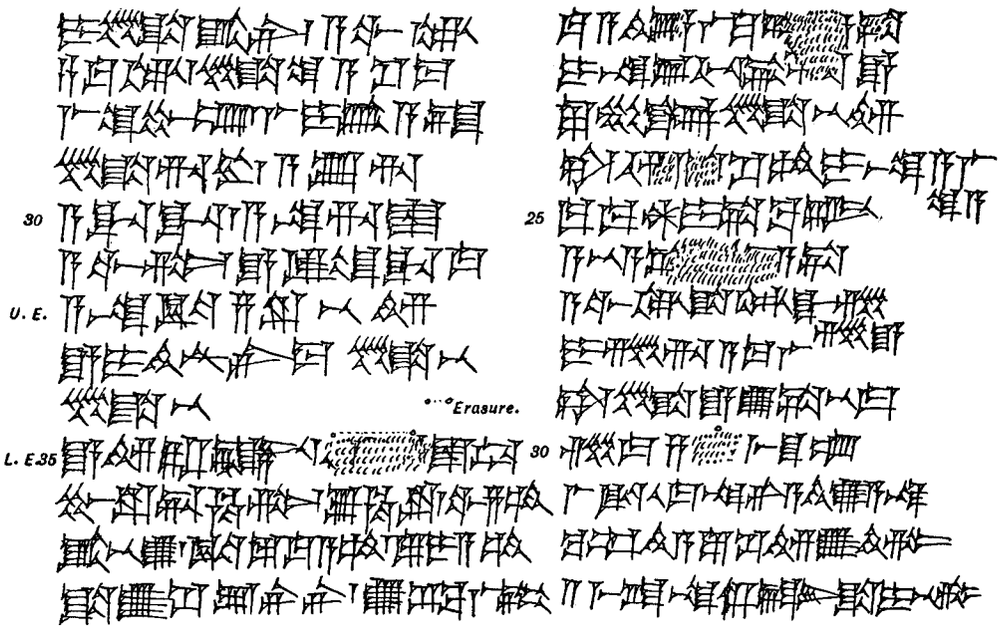
10

Lo. E.15

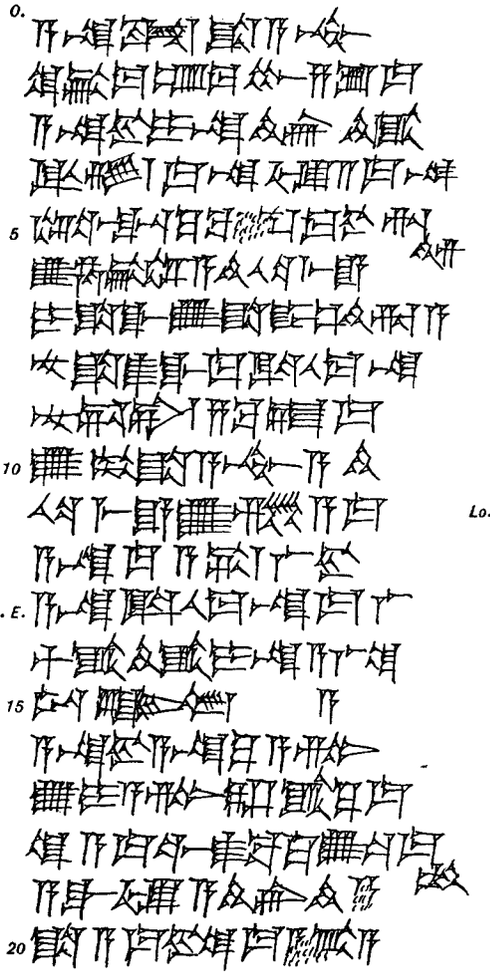
R.

20

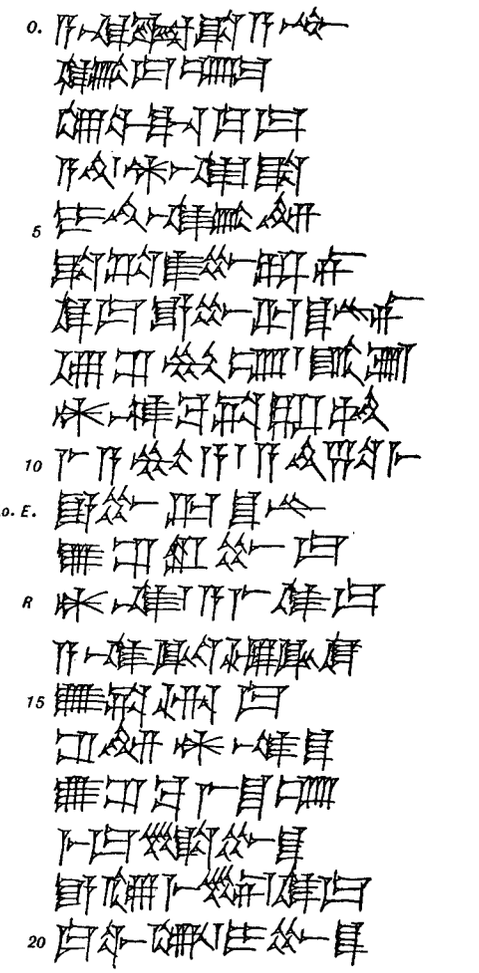
25

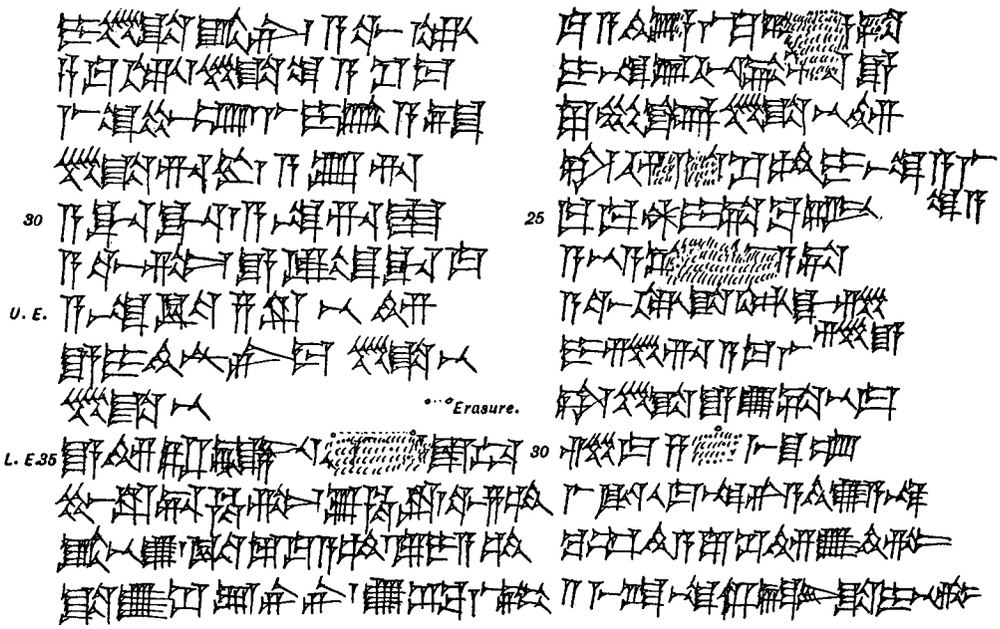


38

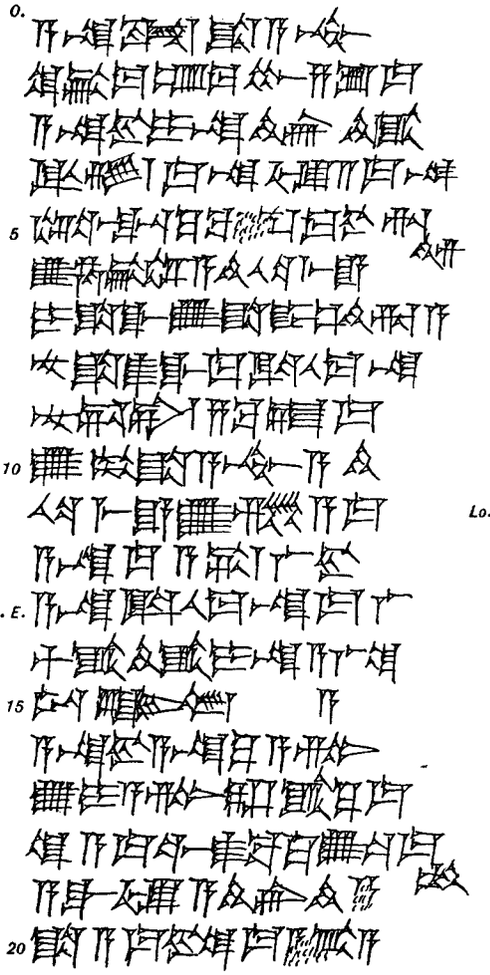


39

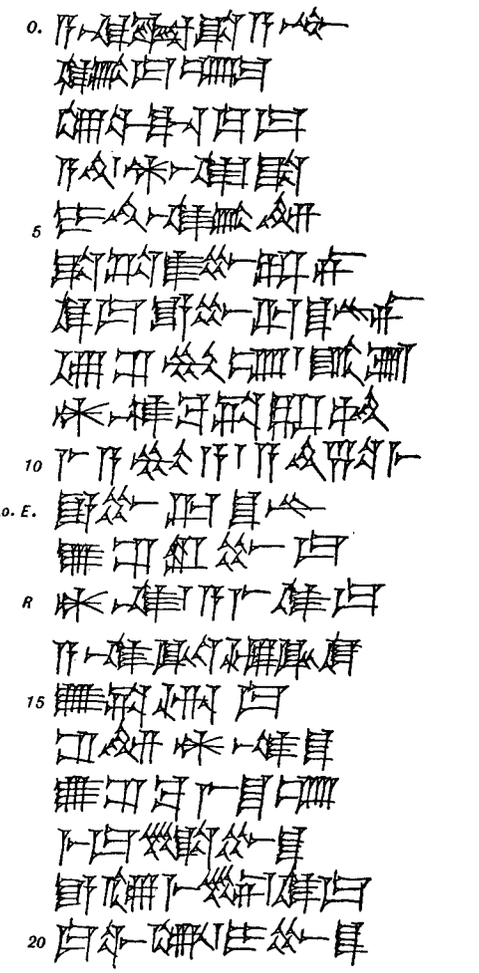


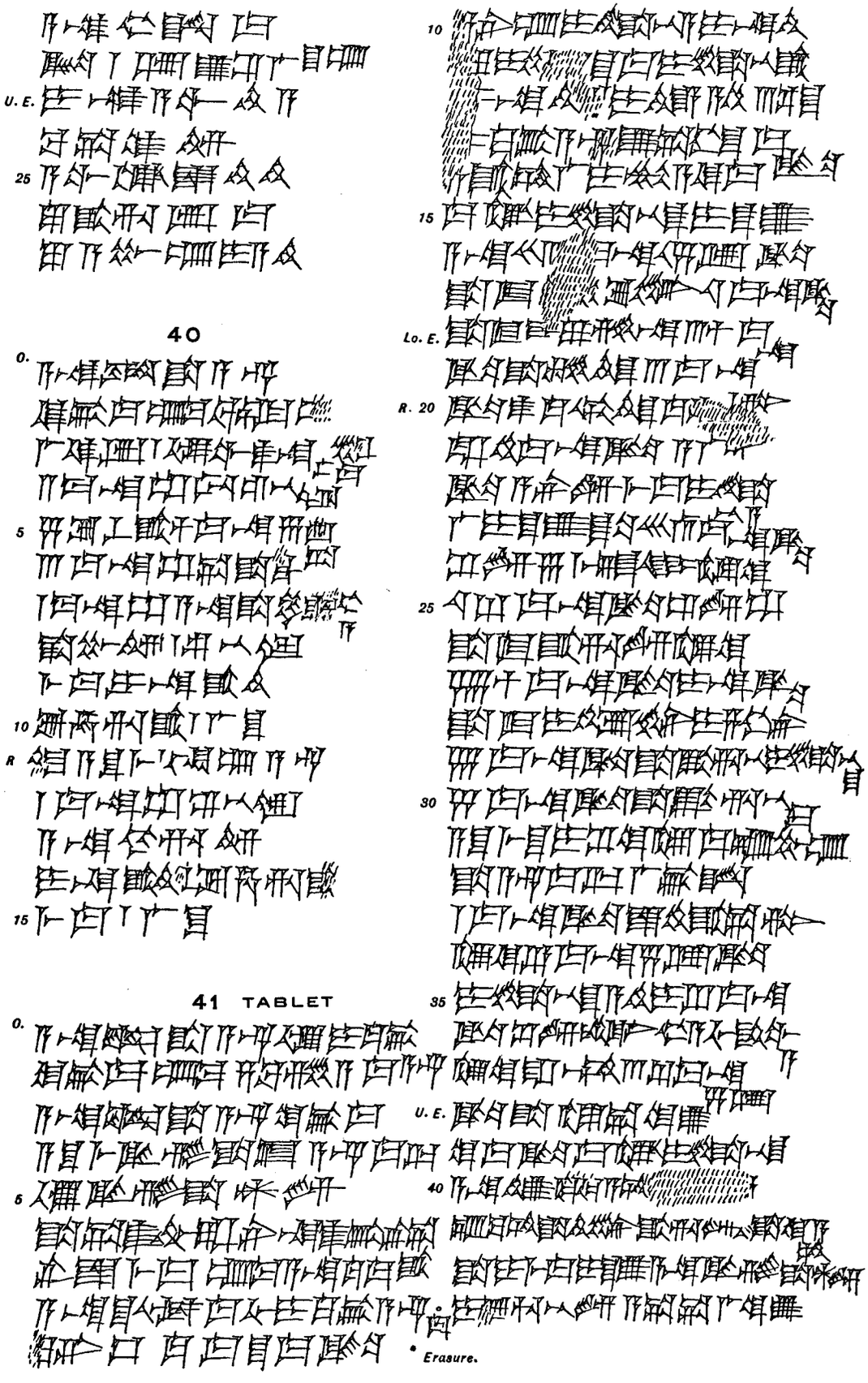


38



39



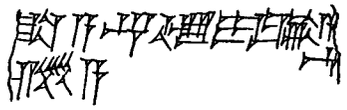


40

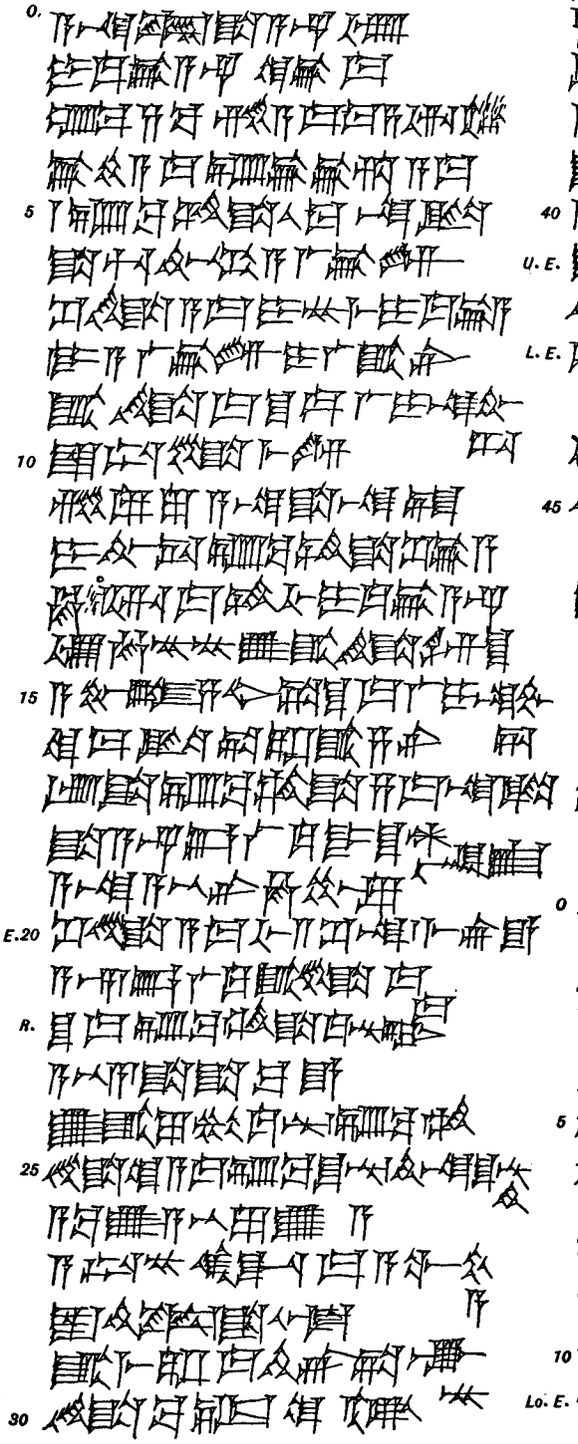
41 TABLET

* Erasure.

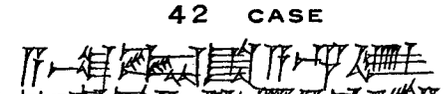
41 CASE



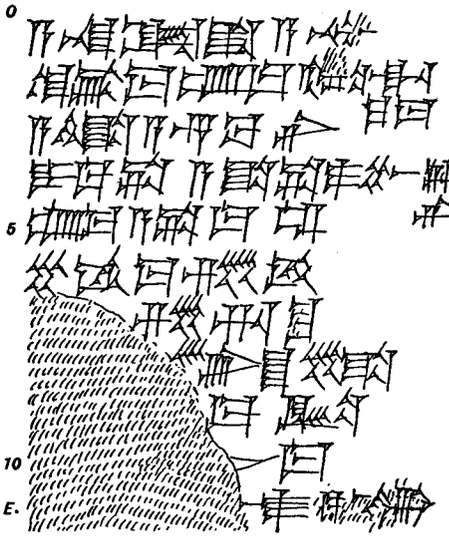
42 TABLET



42 CASE



43



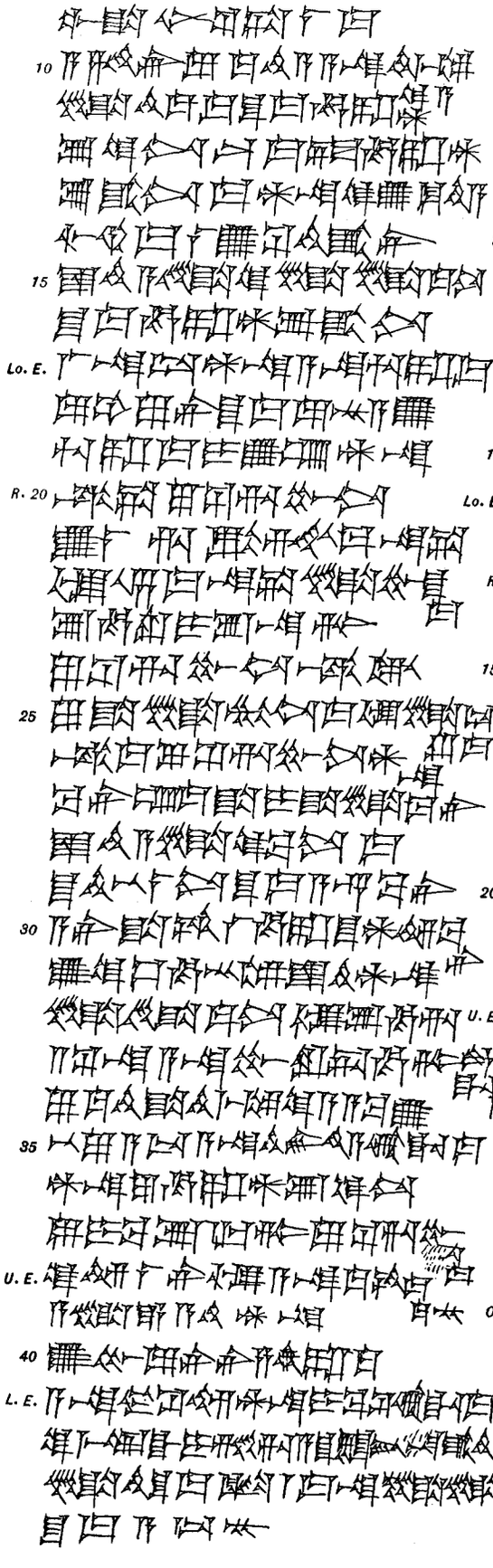
44

45

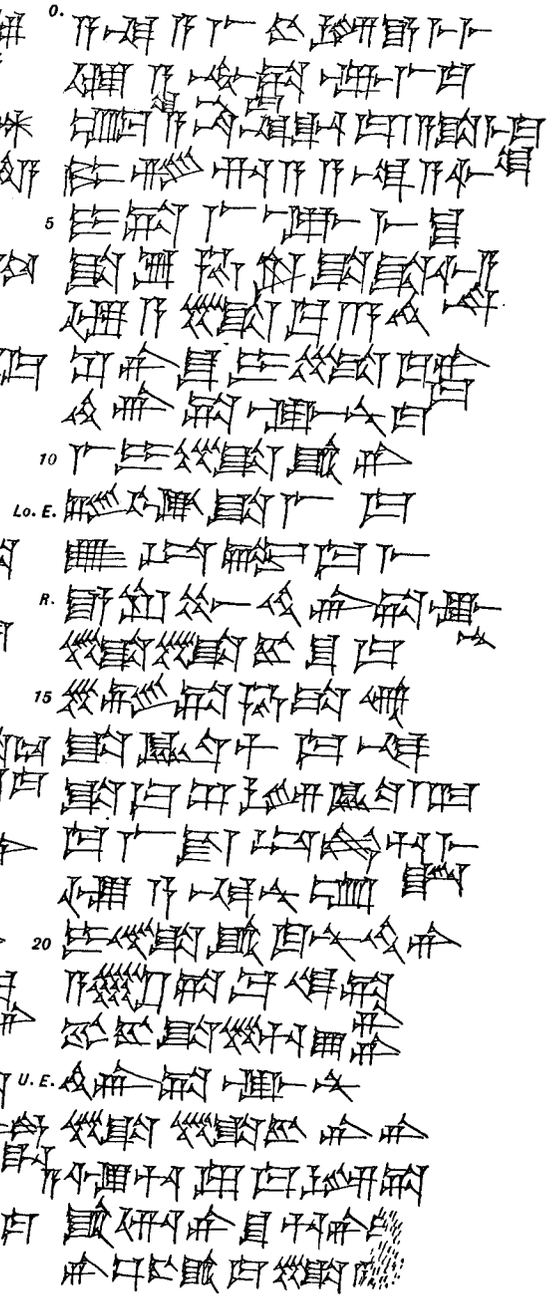
46

47

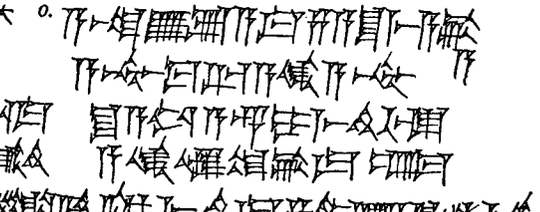
48

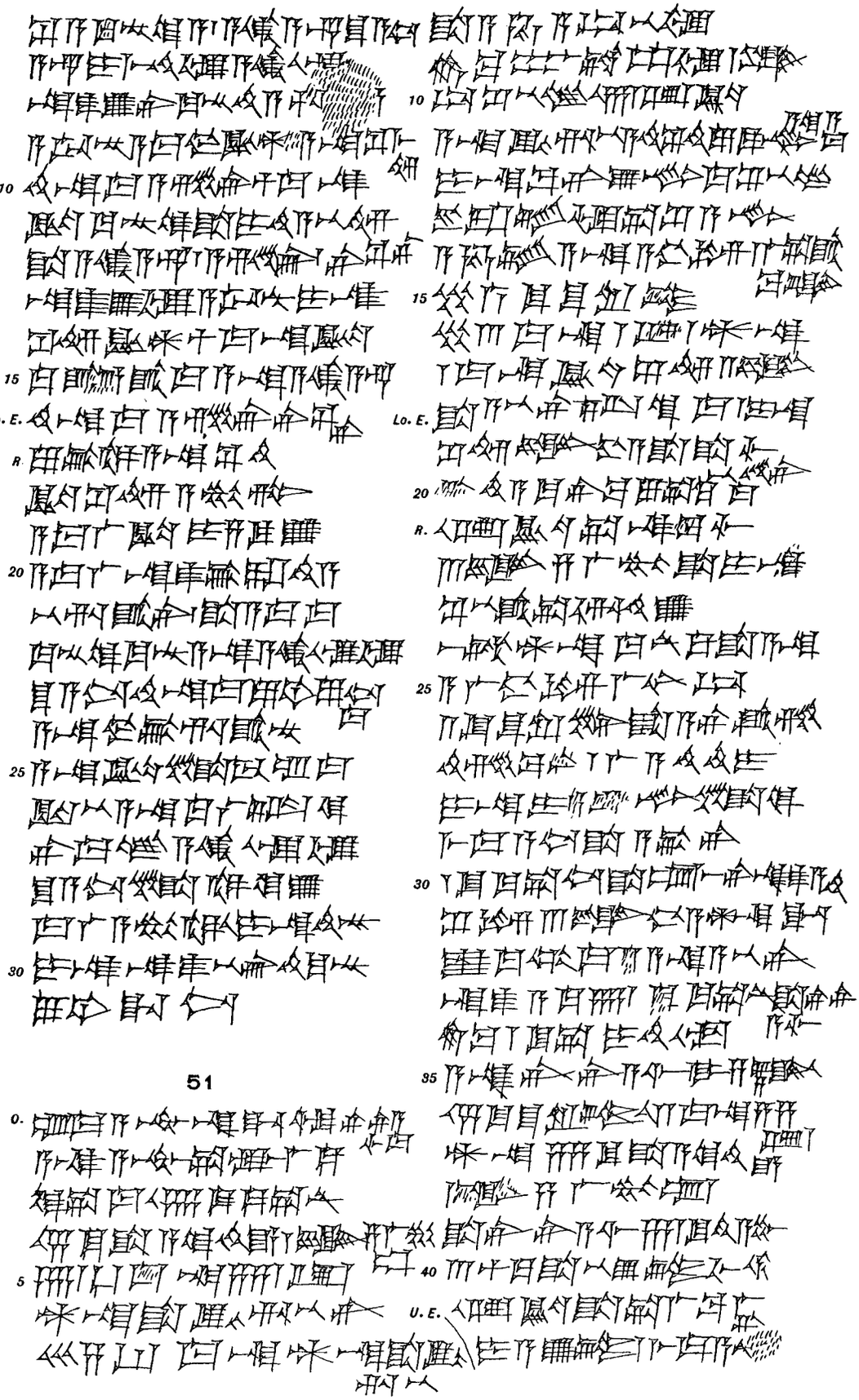


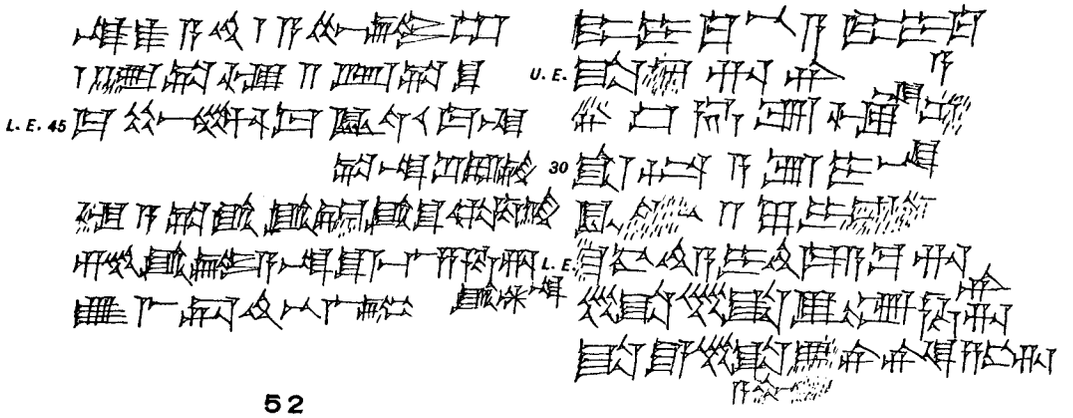
49



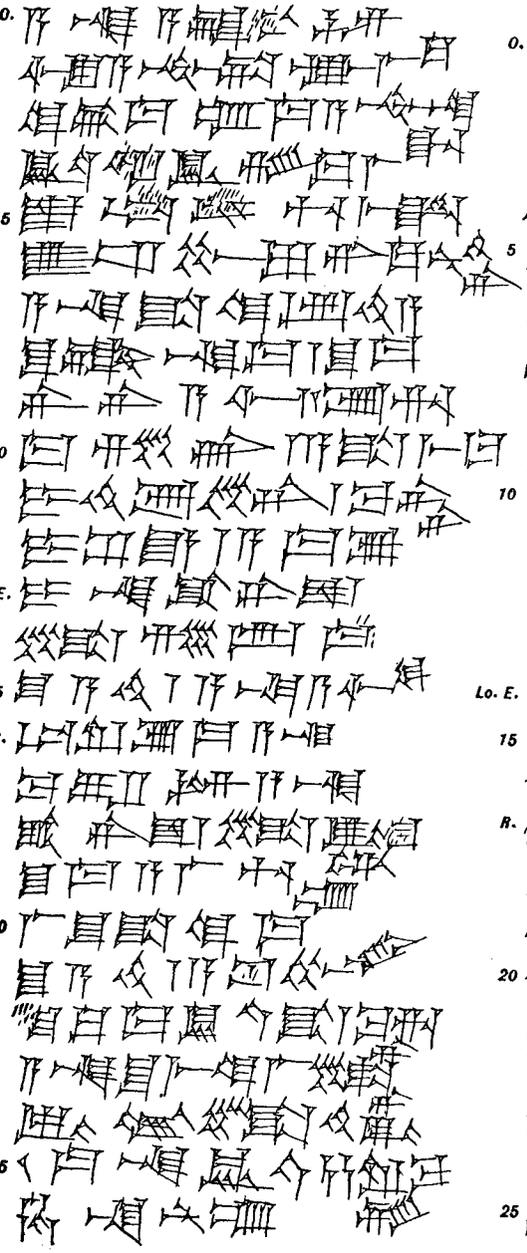
50



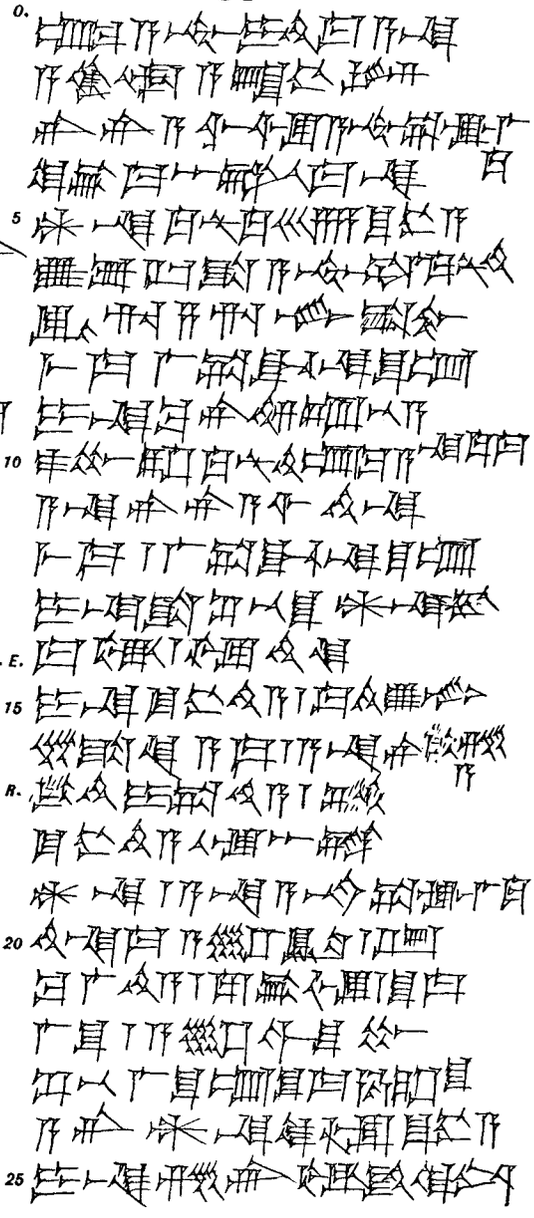

Lo. E.
R.
Lo. E.
R.
51
U. E.



52

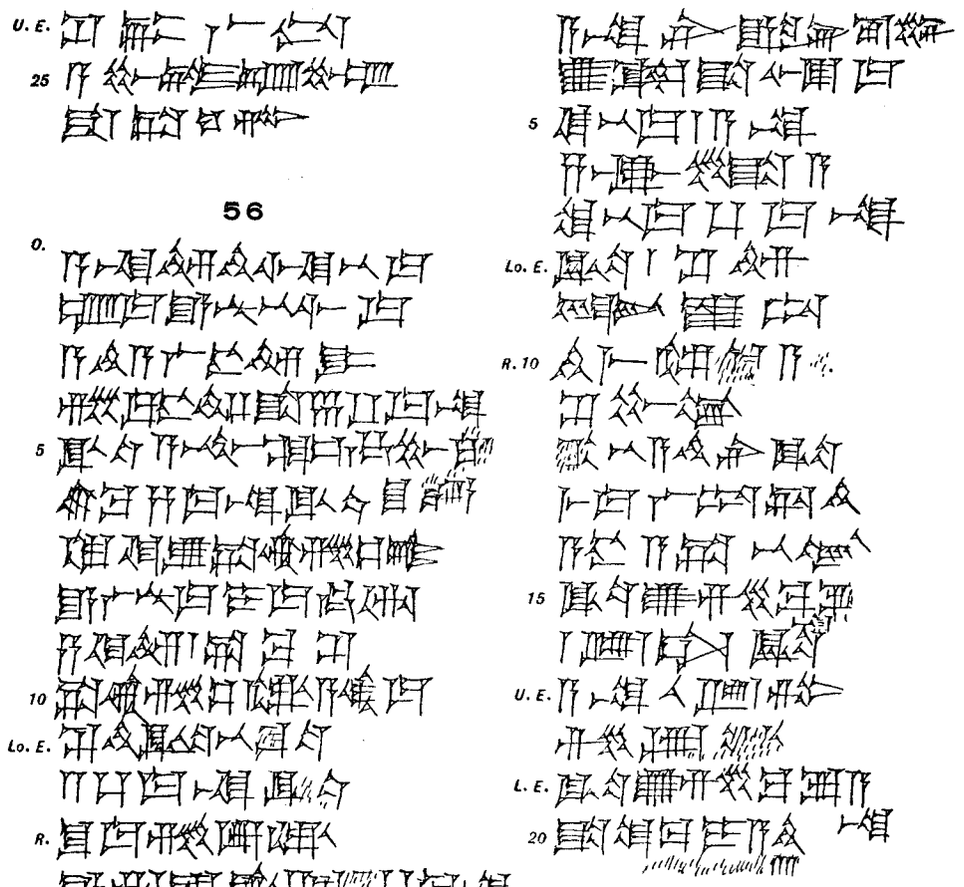


53

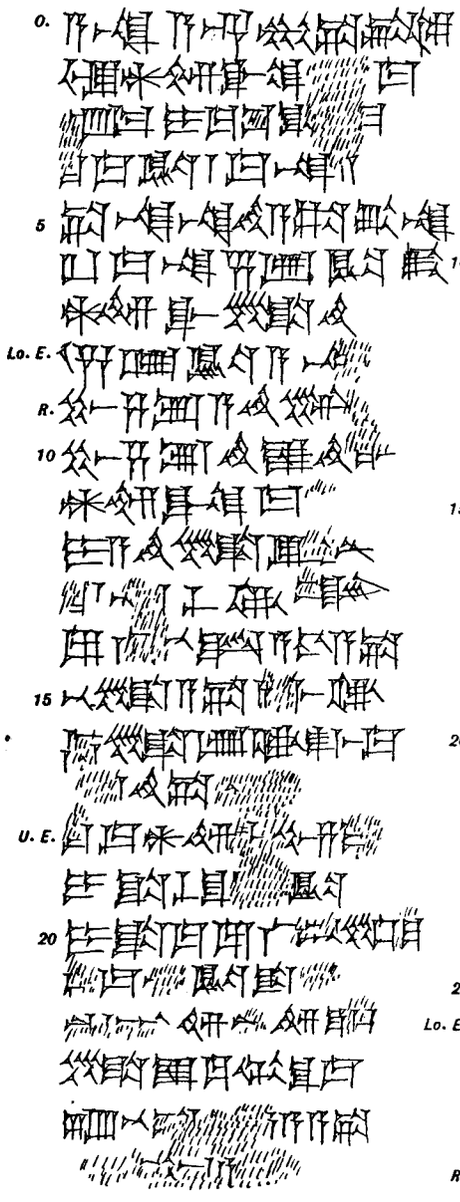


54

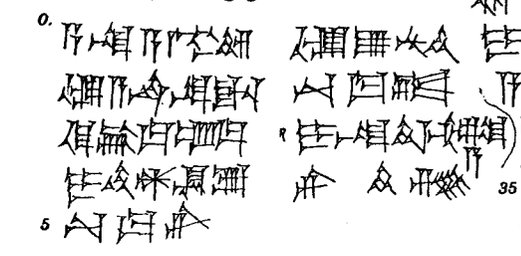
55


U. E.
25
56
0.
5
10
Lo. E.
R.
15
20
U. E.
25
L. E.
57
0.
Lo. E.
R. 10
15
U. E.
L. E.
20
58
0
5
10
Lo. E.
15

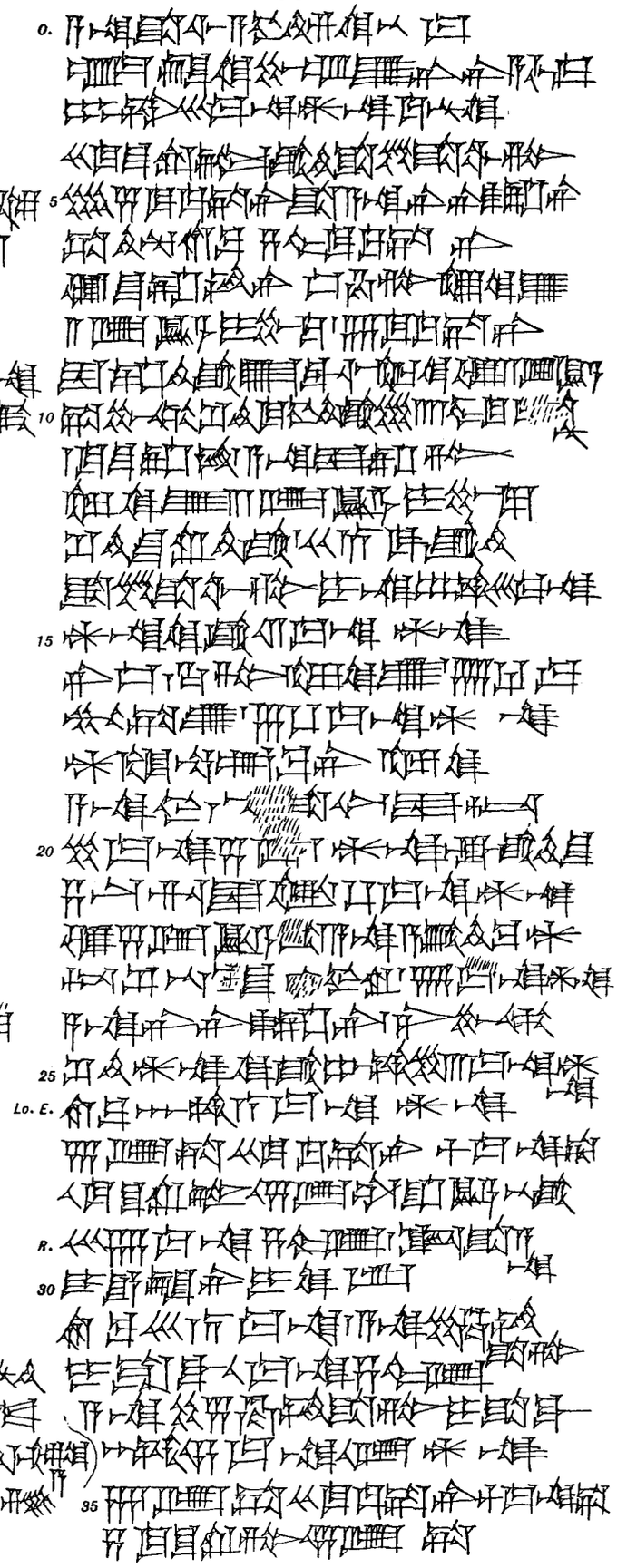
59



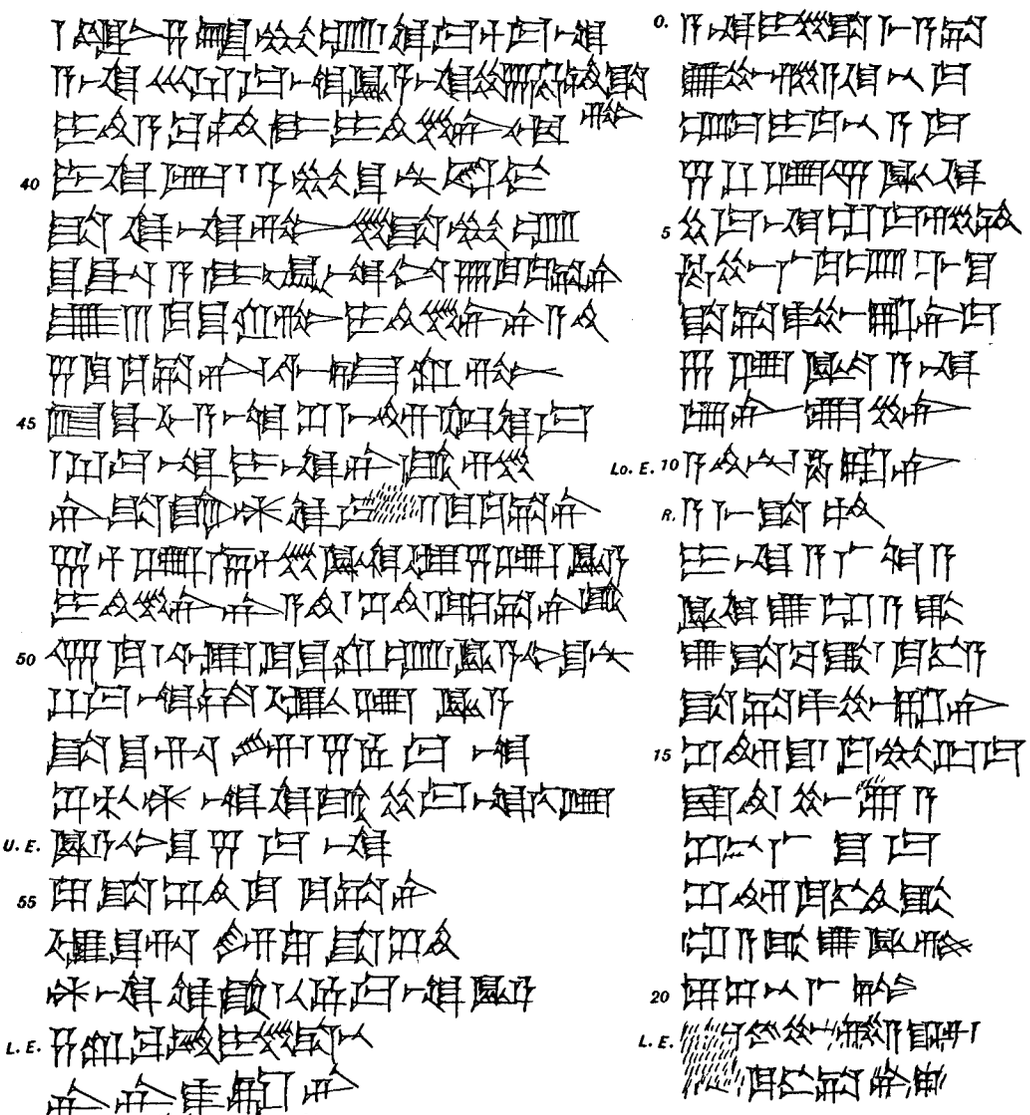
60



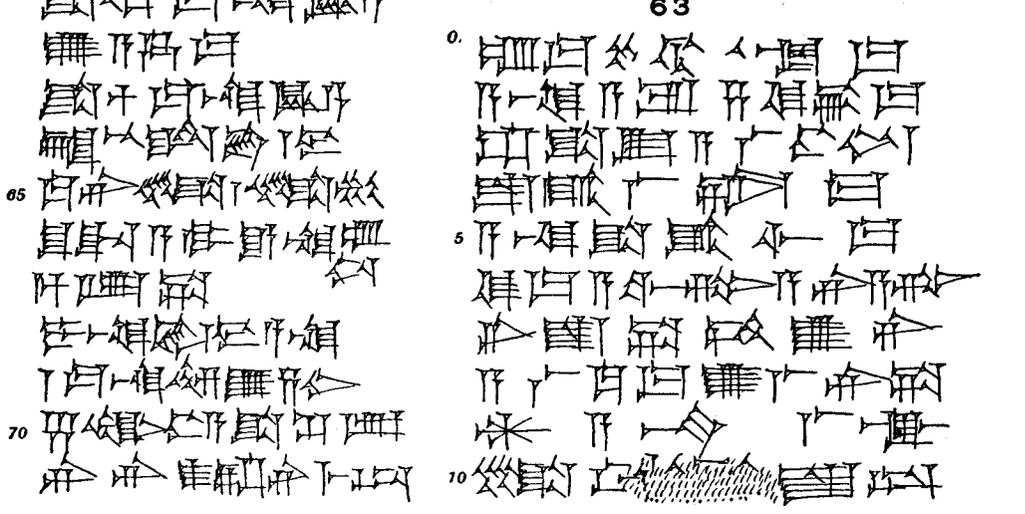
61



62



63



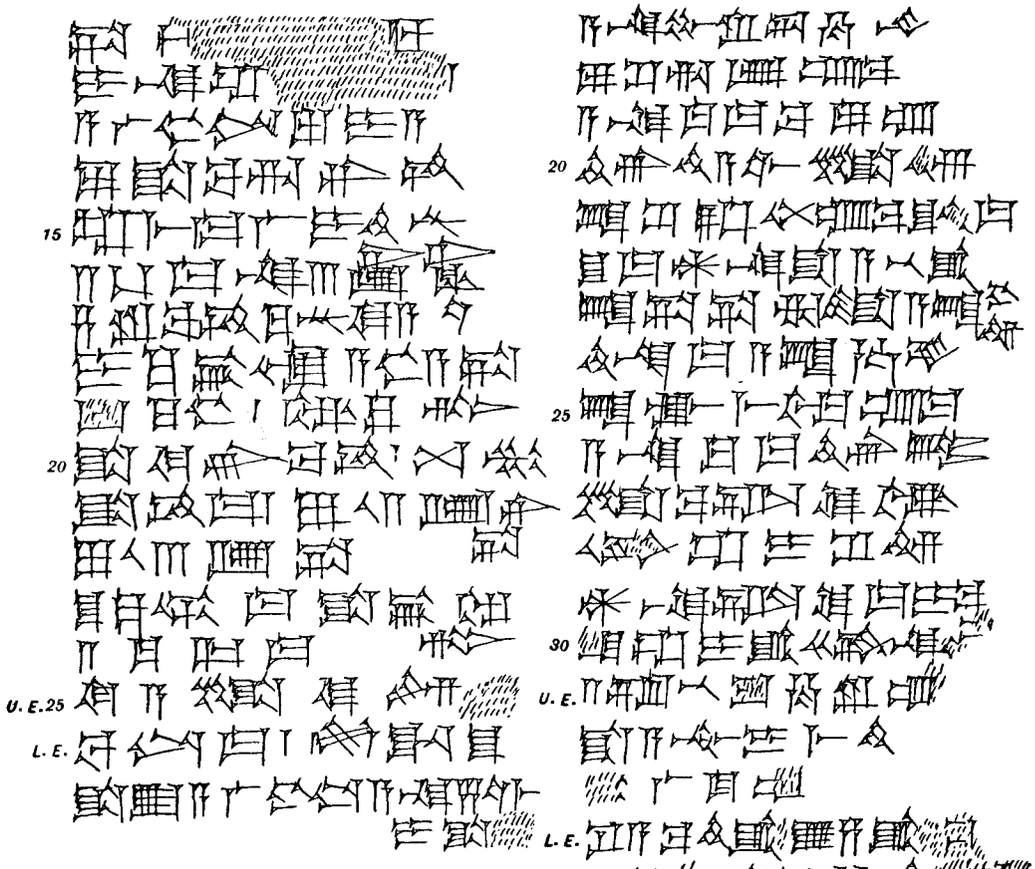
U. E. 25
L. E.
U. E.
L. E.

64

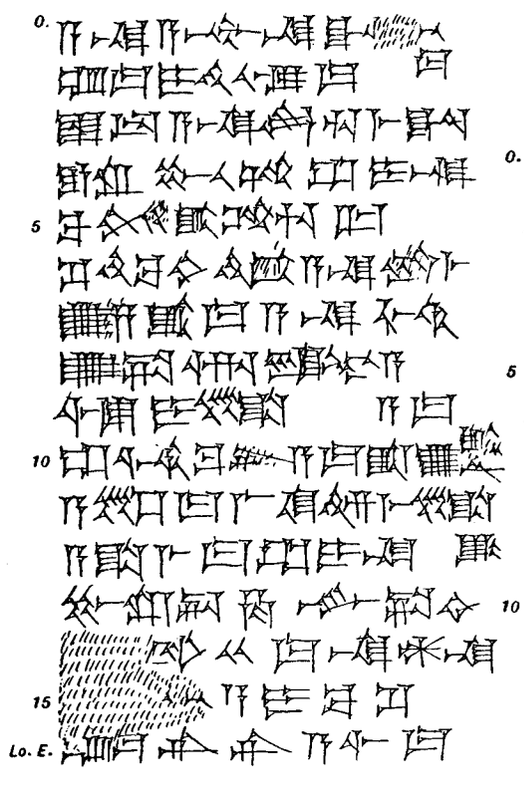
0.
5
10
15
Lo. E.

65

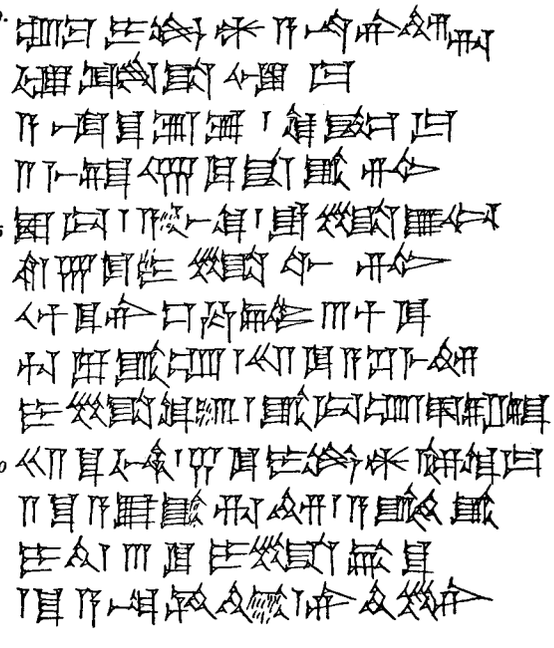
0.
5
10

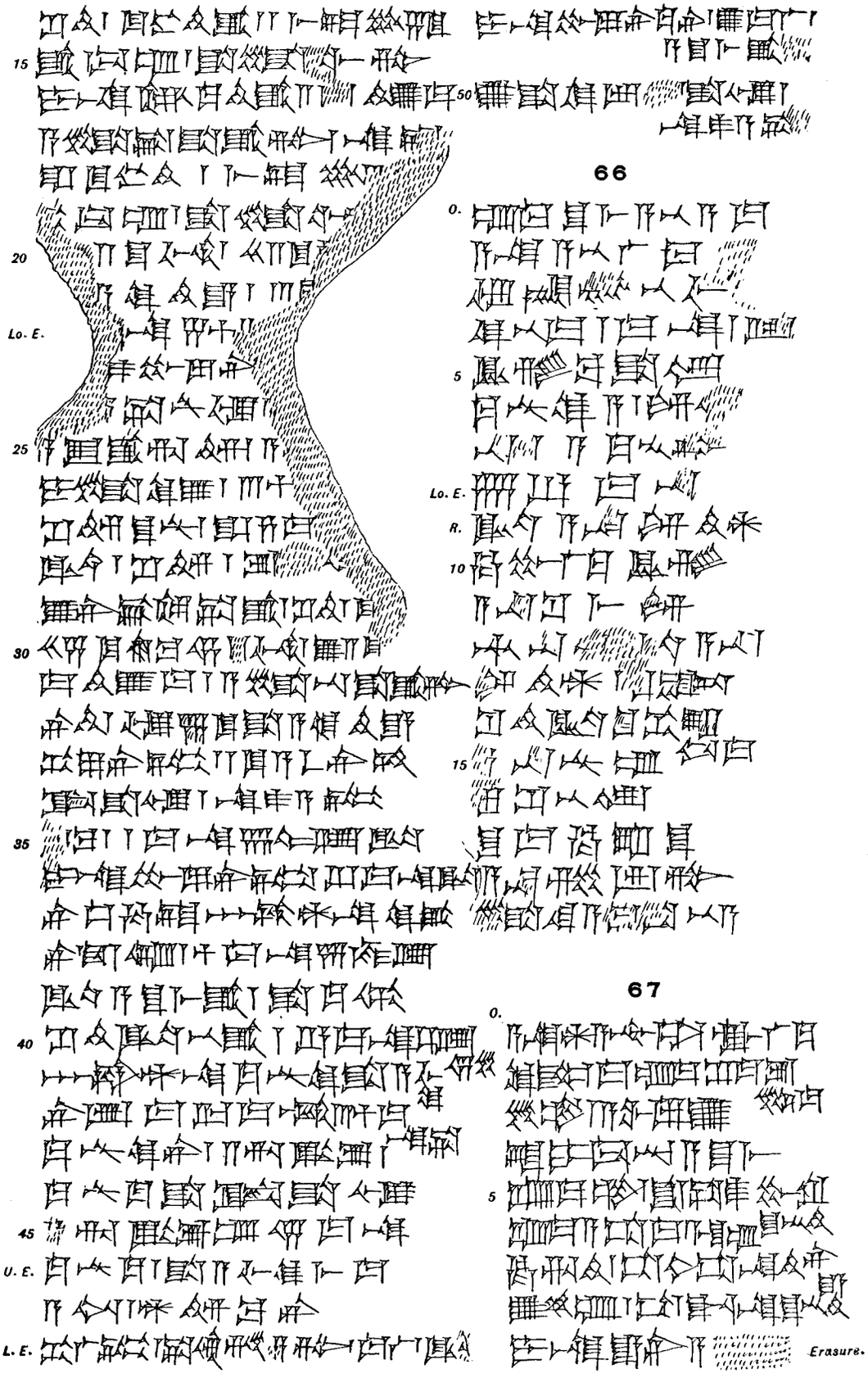


64



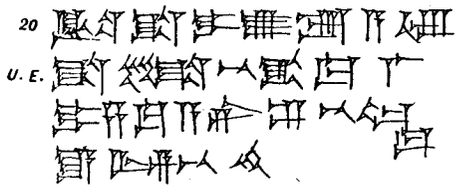
65



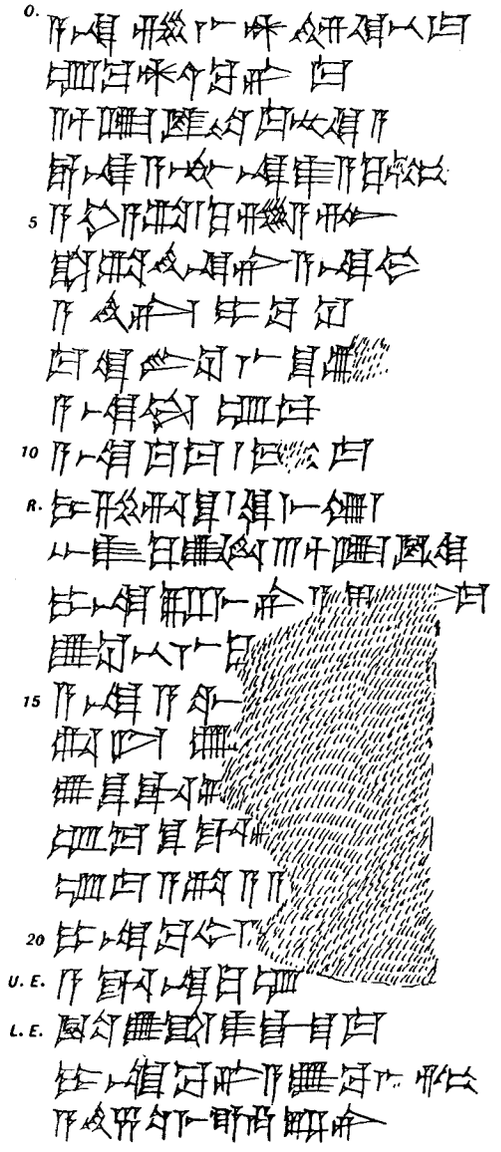

Lo. E.
U. E.
L. E.
66
O.
Lo. E.
R.
67
O.
Erasure.

68

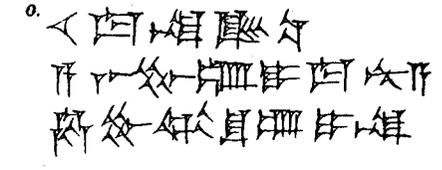
69

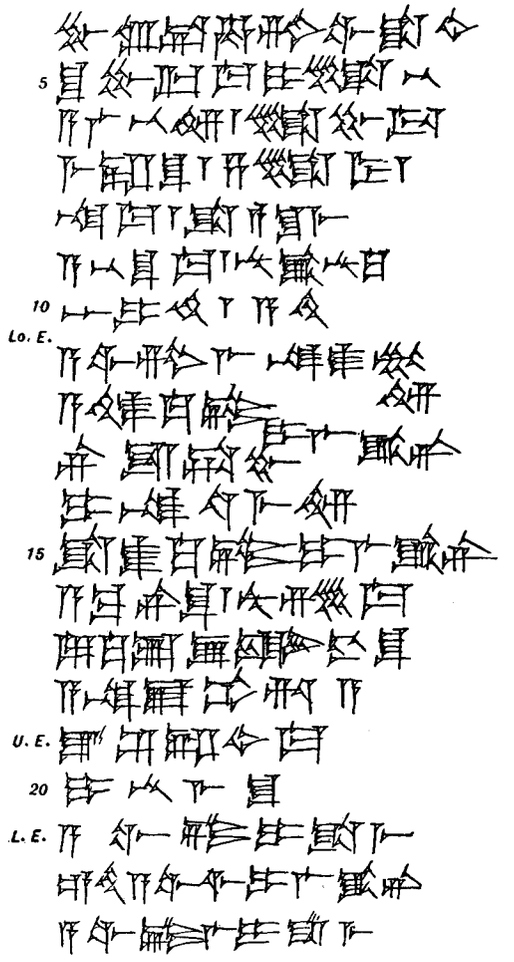


73

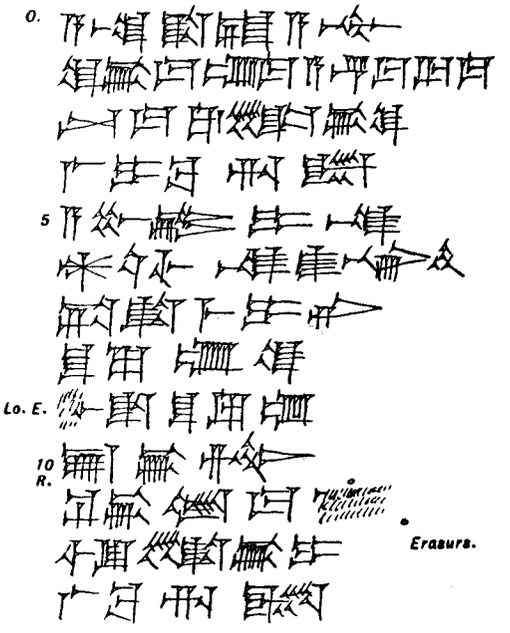


74

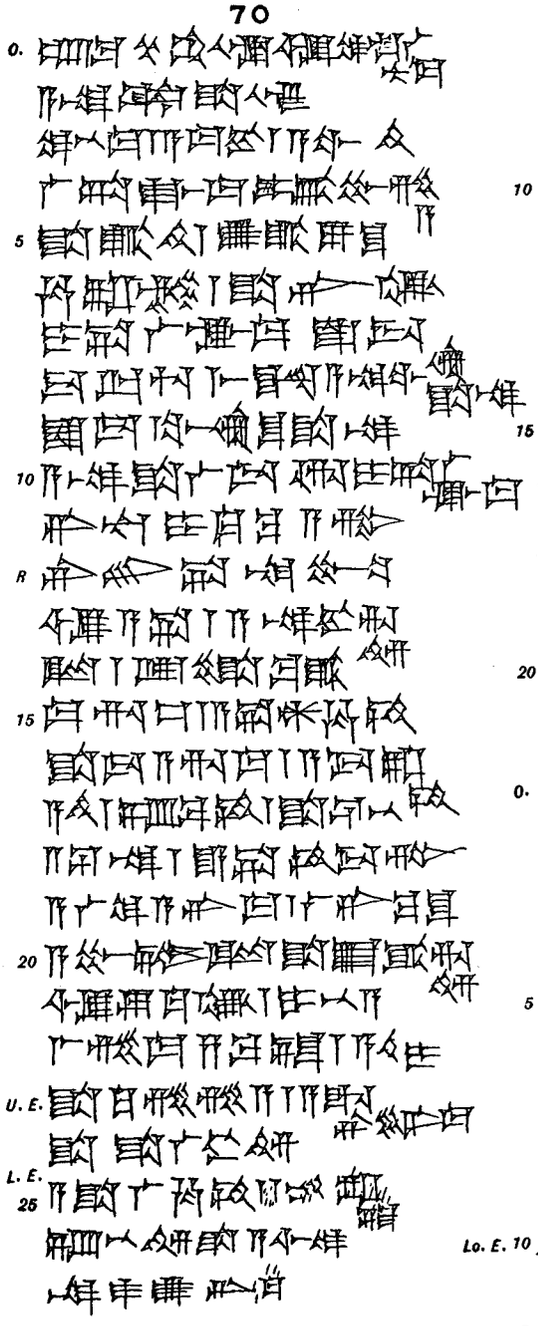




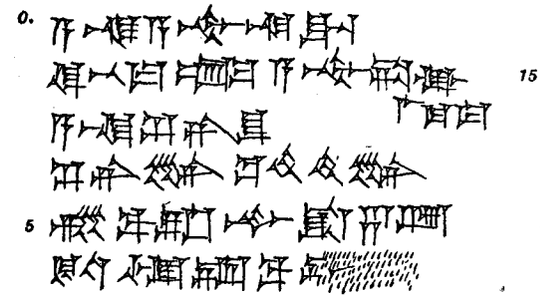
75



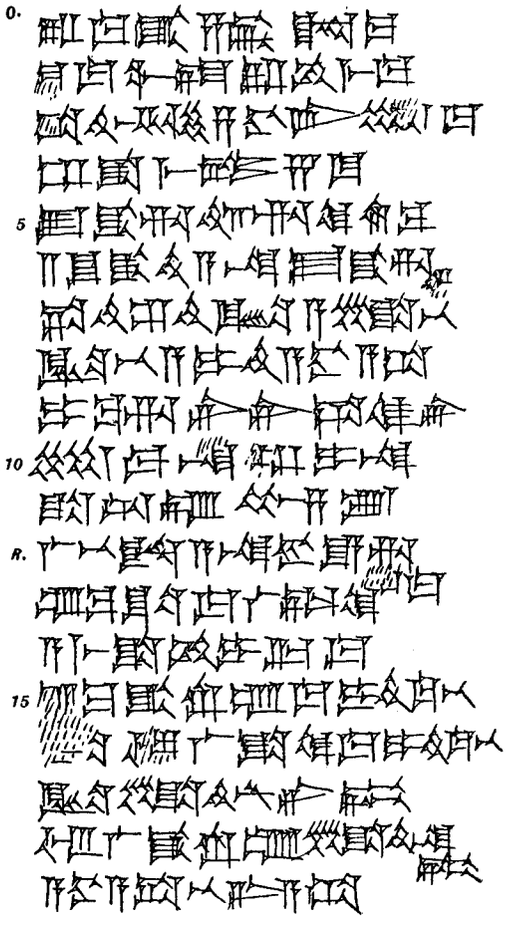
70

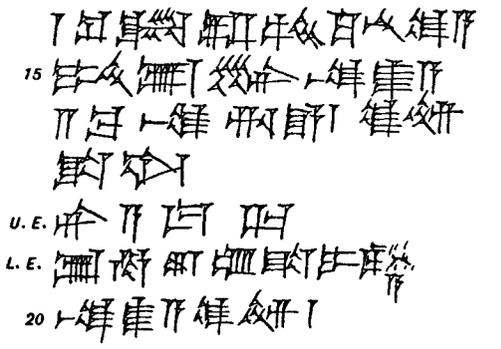


71

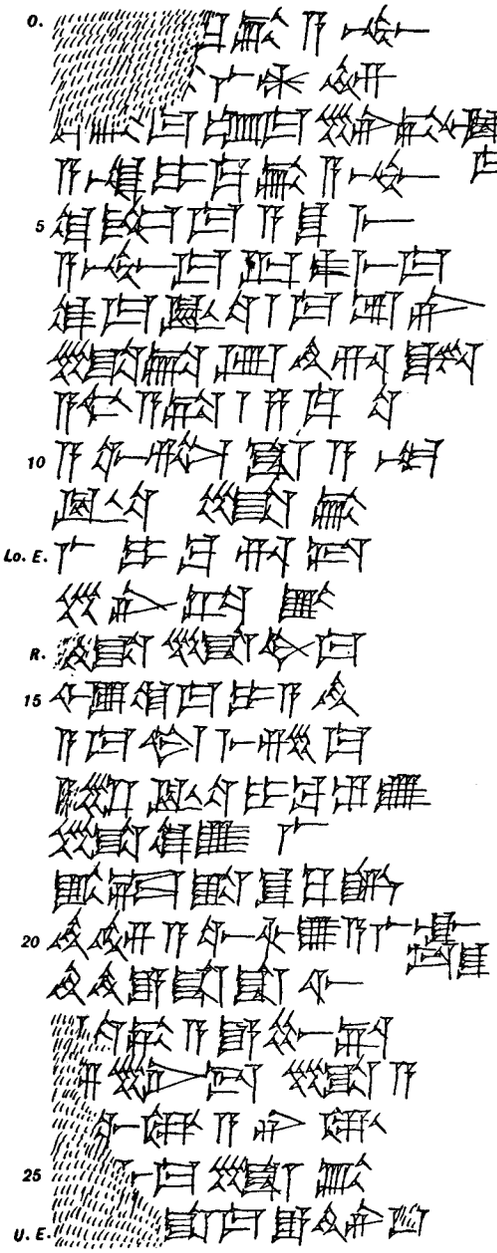


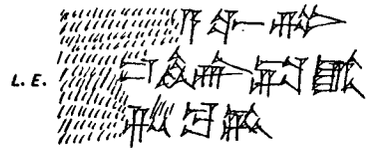
72



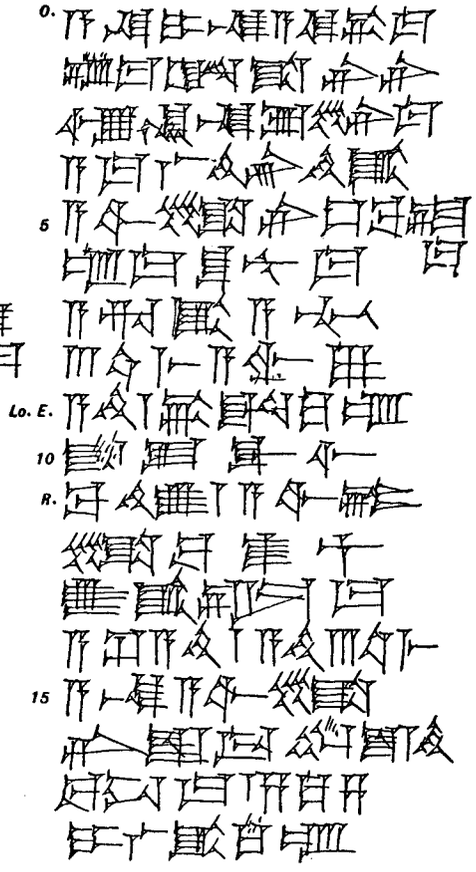


76

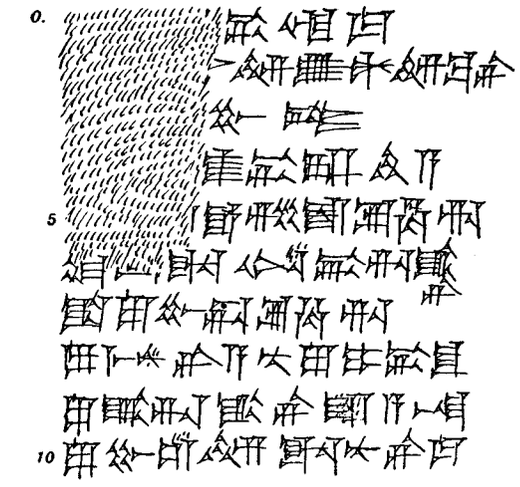


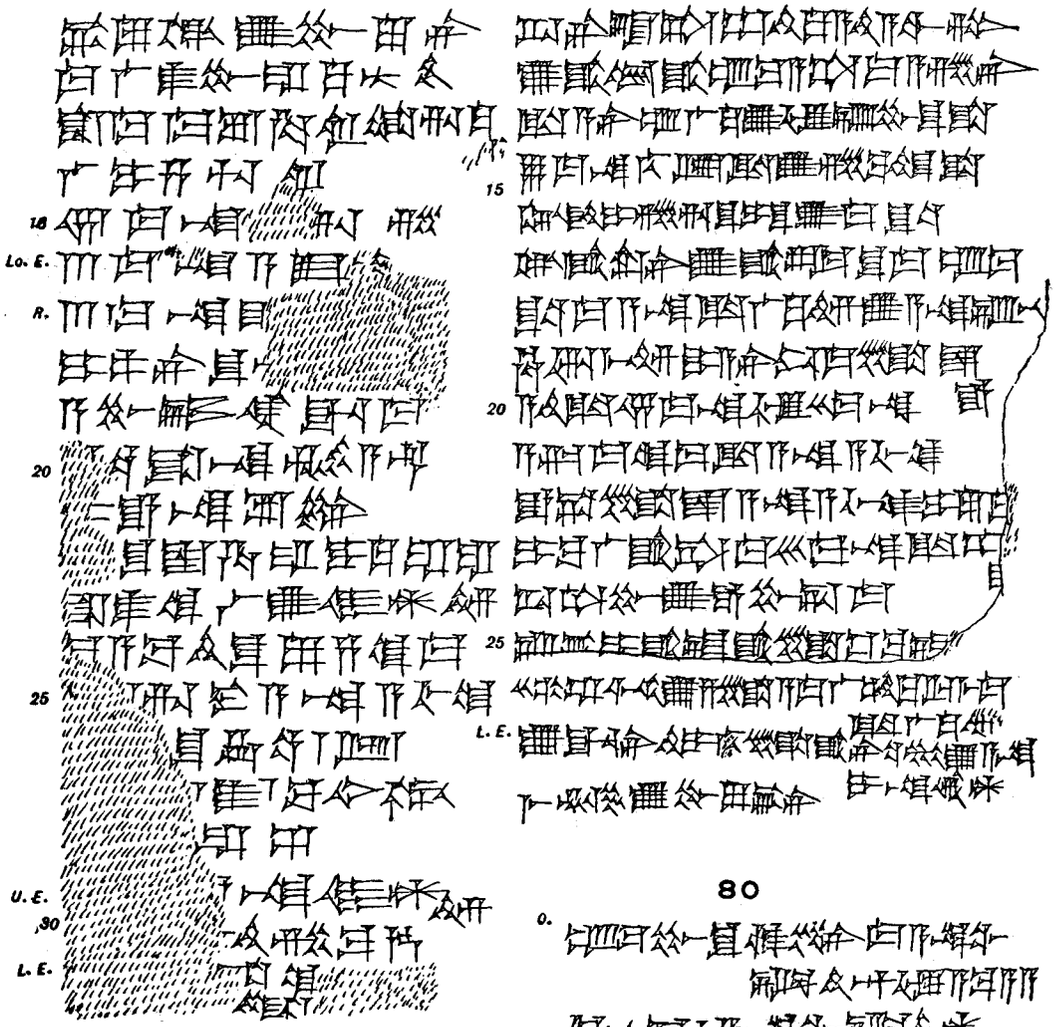


77



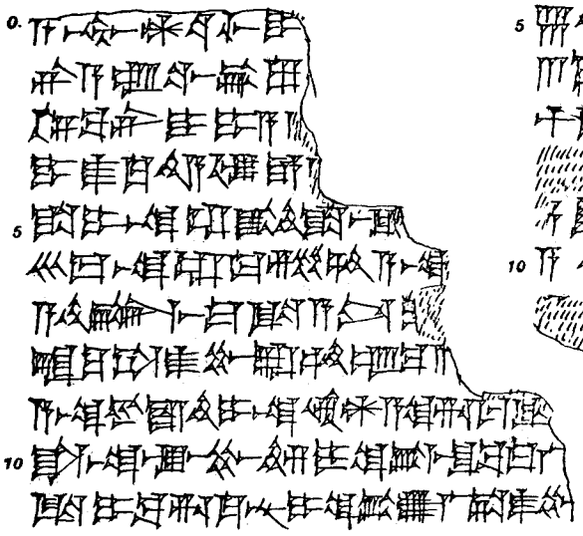
78



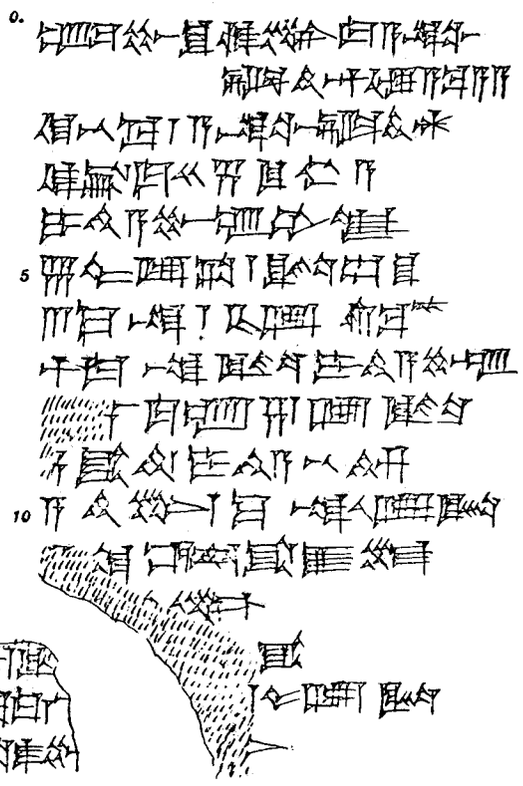


79

ABOUT 25 LINES MISSING



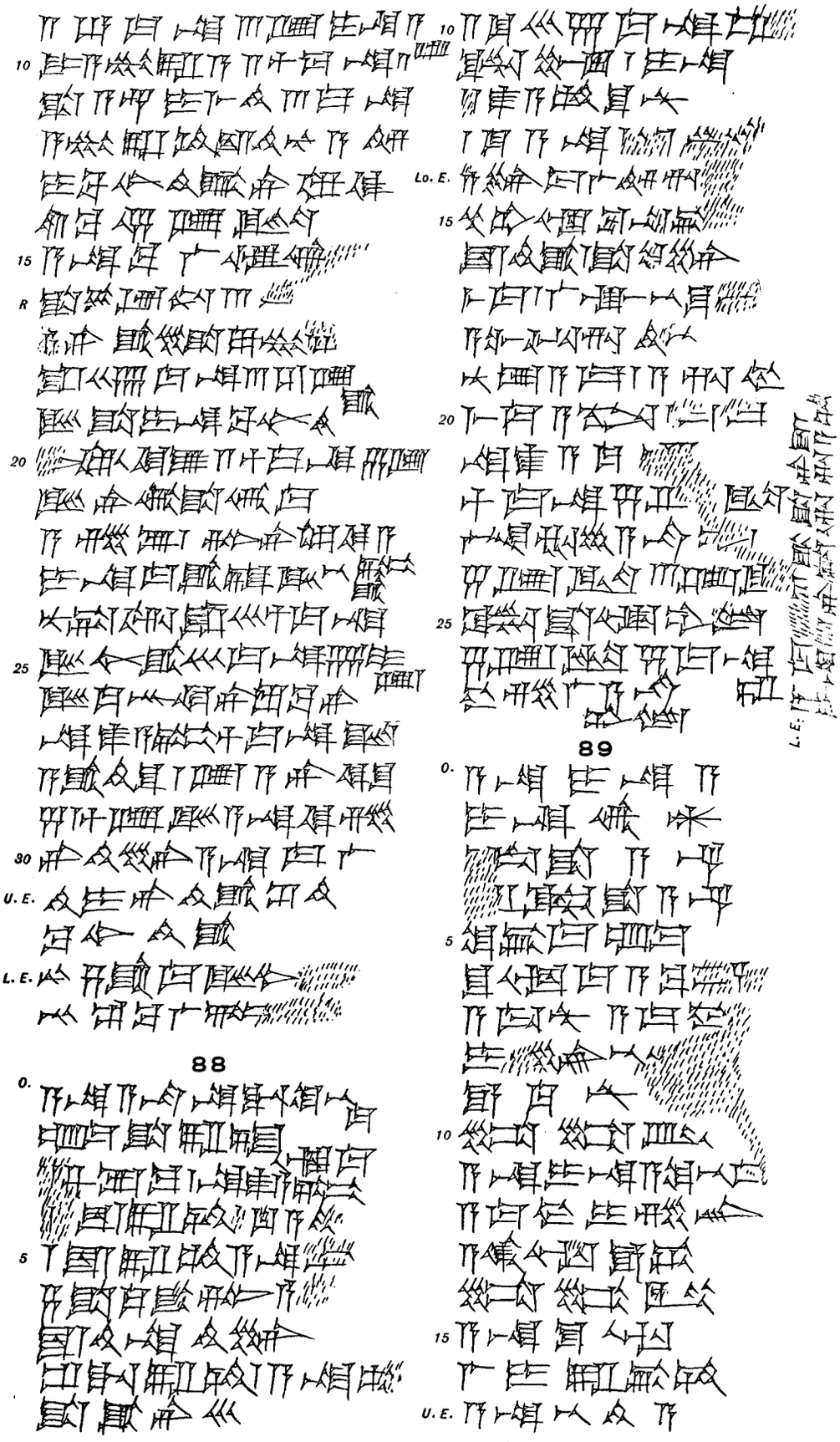
80

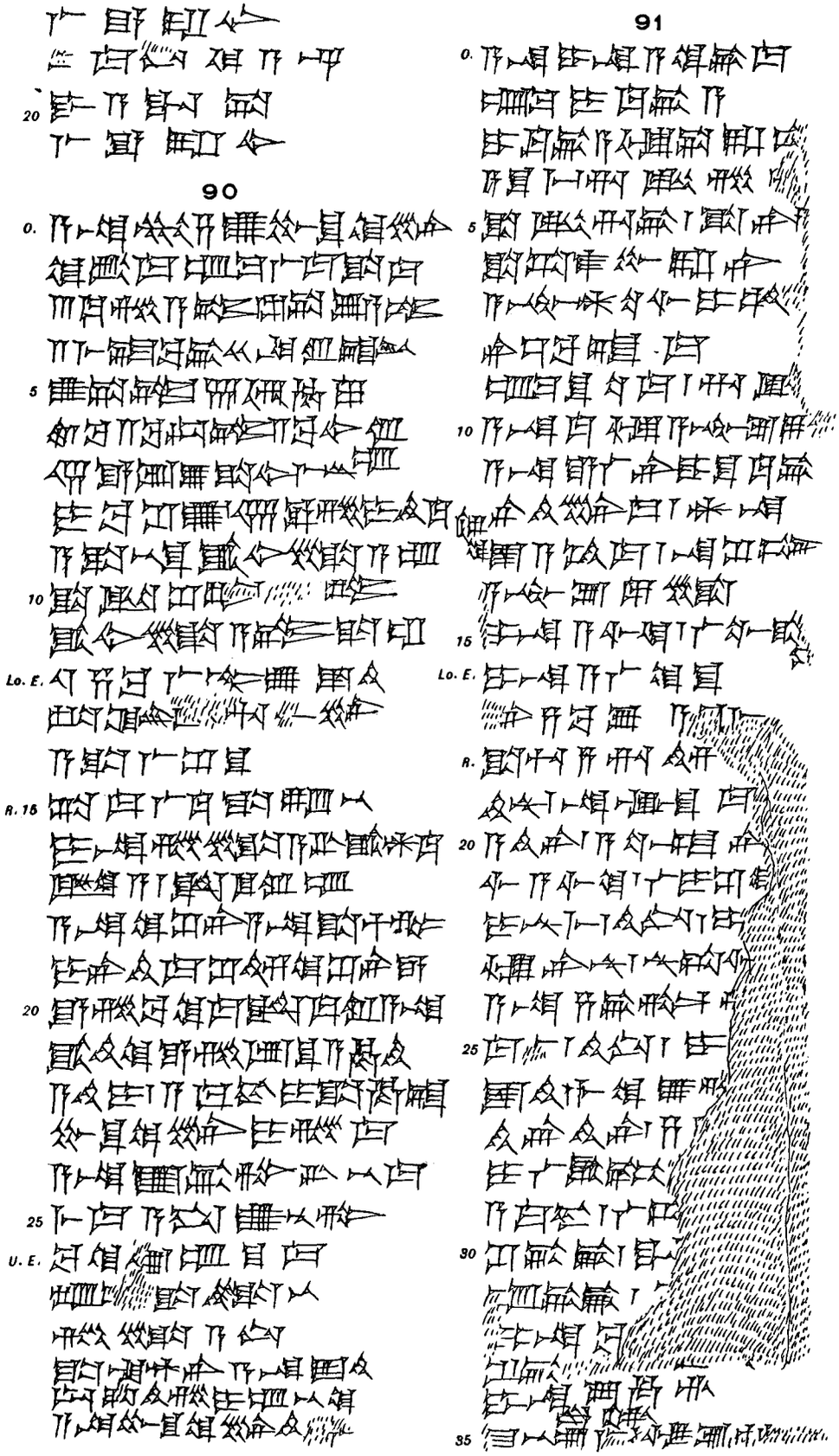


81

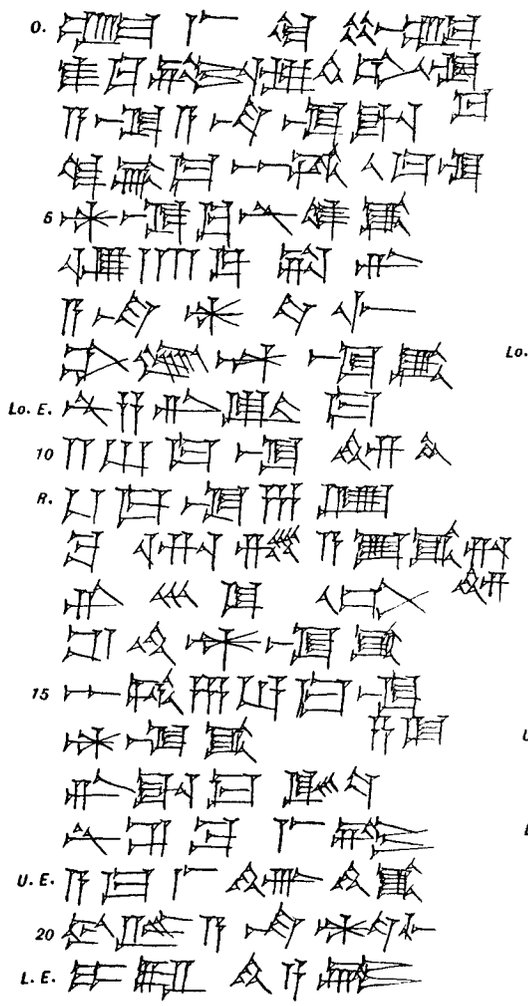
82

83

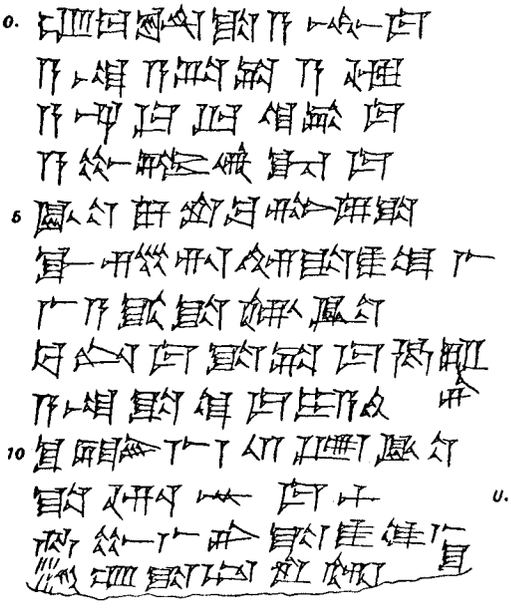

88
89
Lo. E.
R
U. E.
L. E.



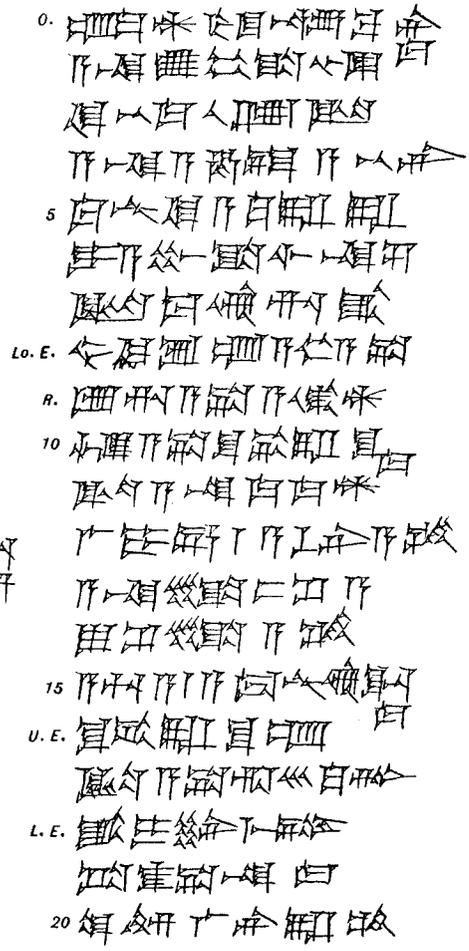
92



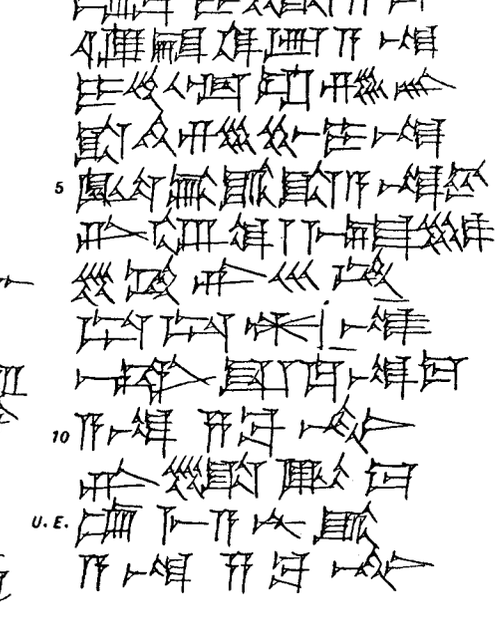
93



94



95



L. E.

96

O.

U. E.

L. E.

97

O.

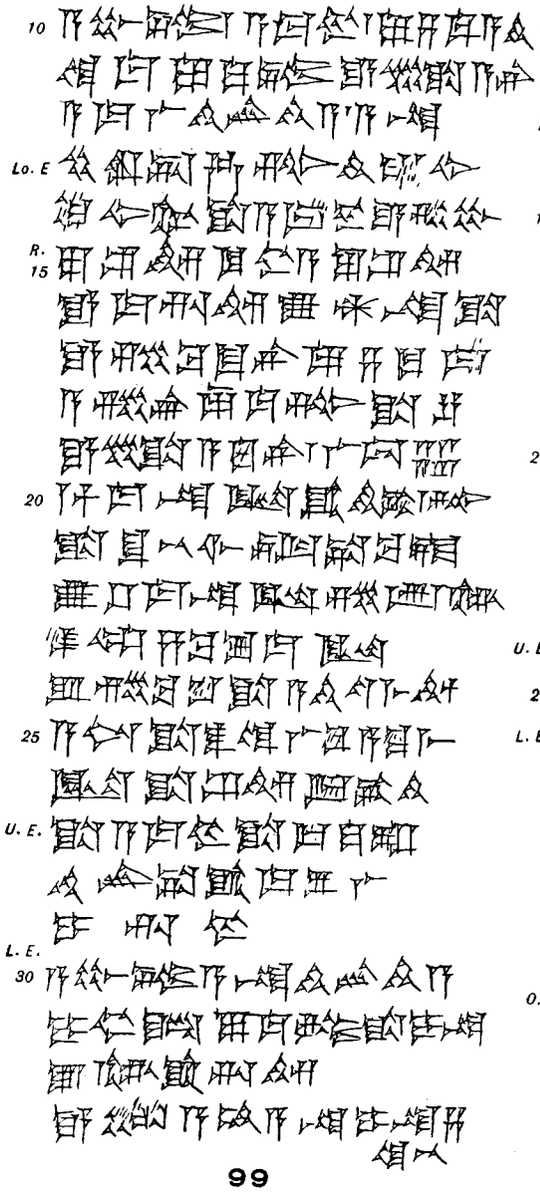
Lo. E.

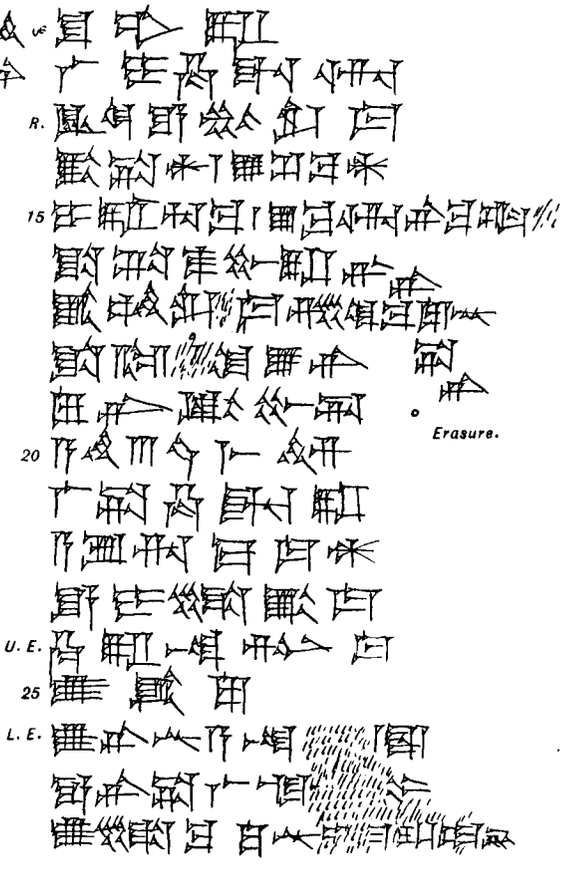
R.

U. E.

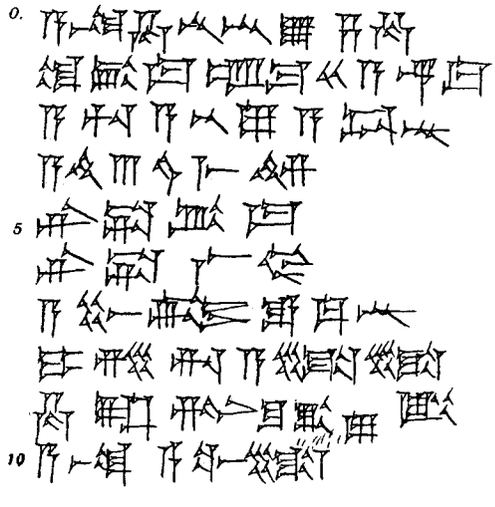
98

O.

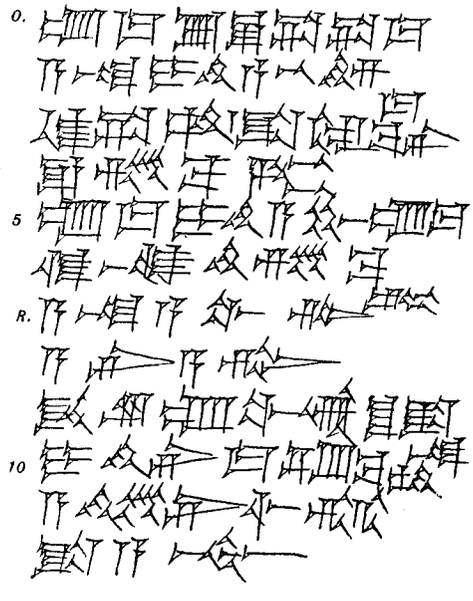




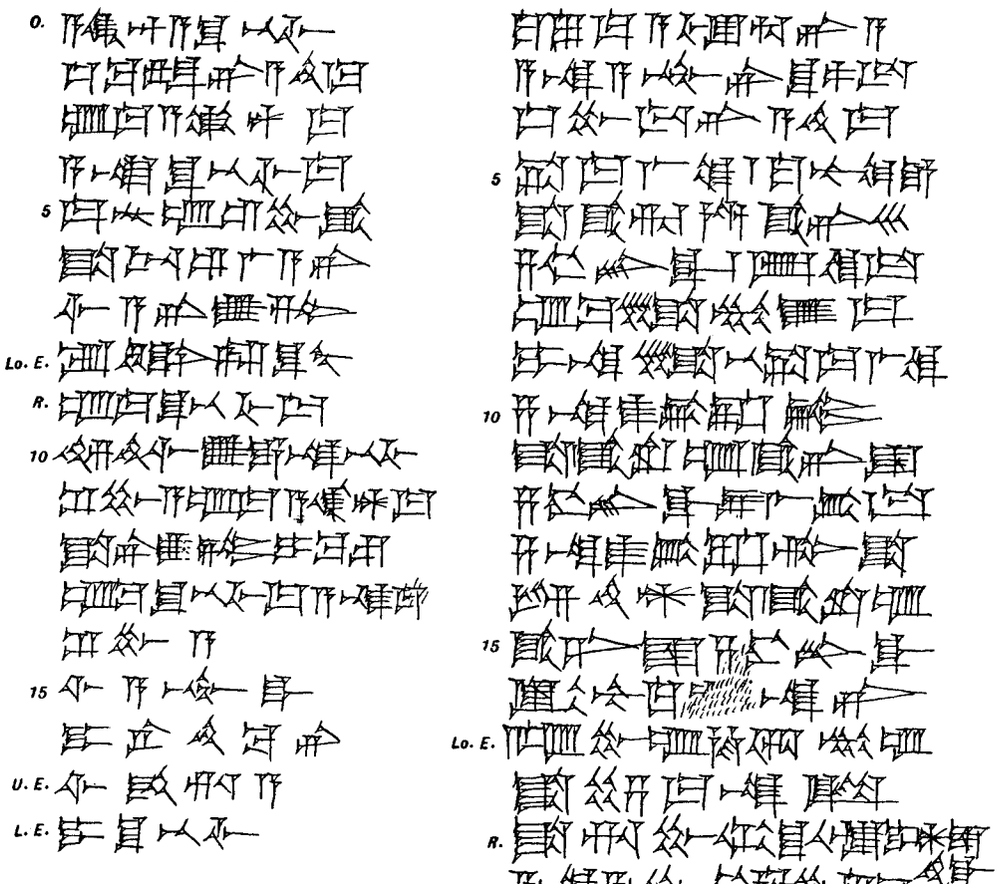
99



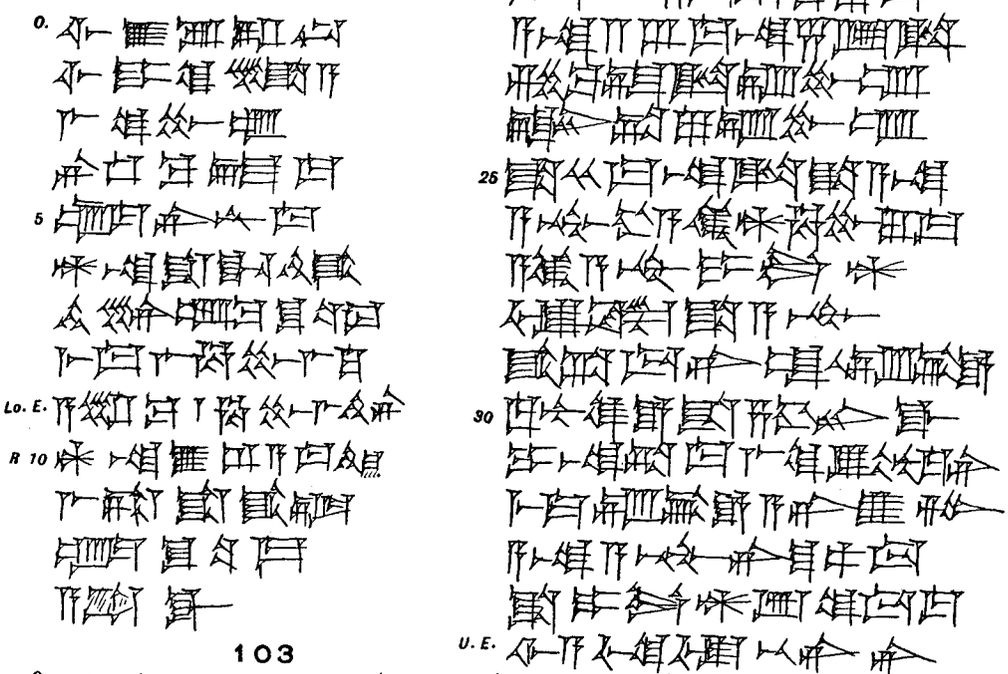
100



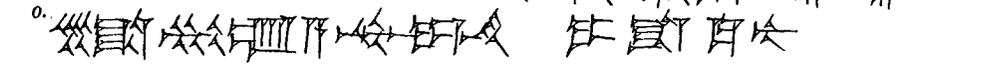
101

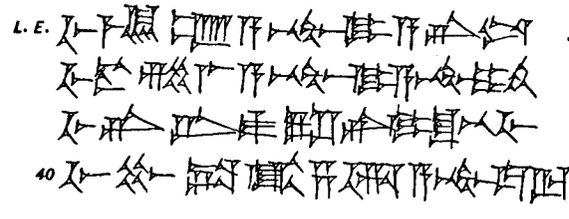


102

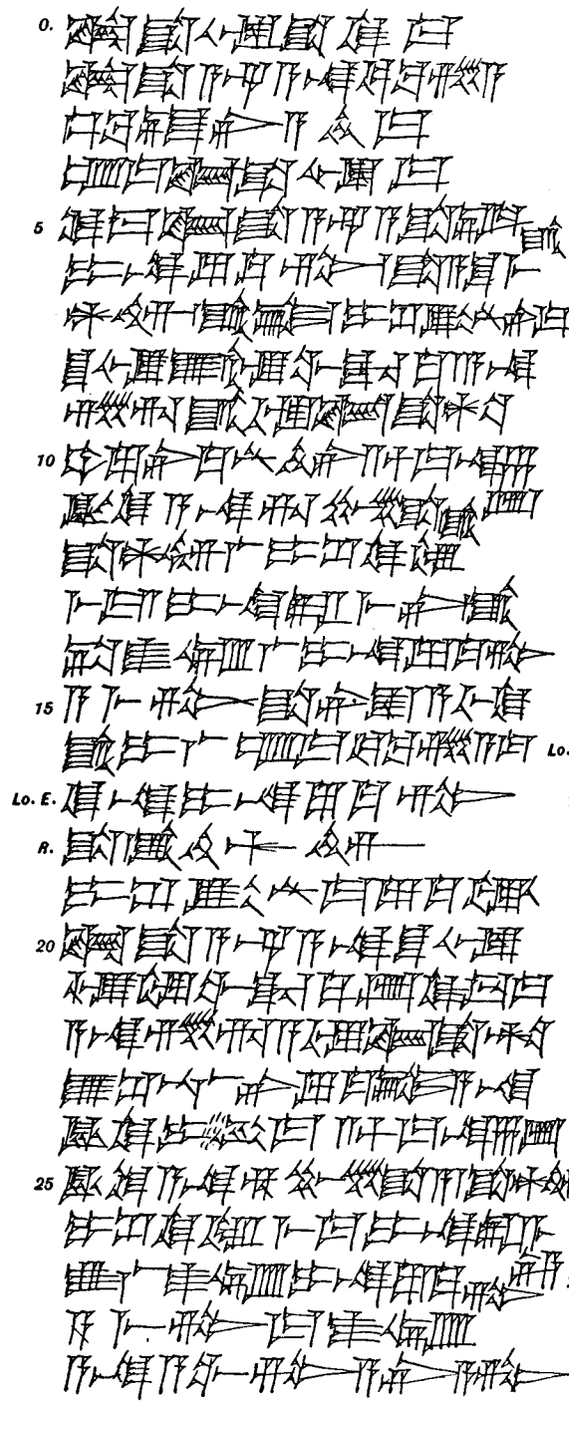


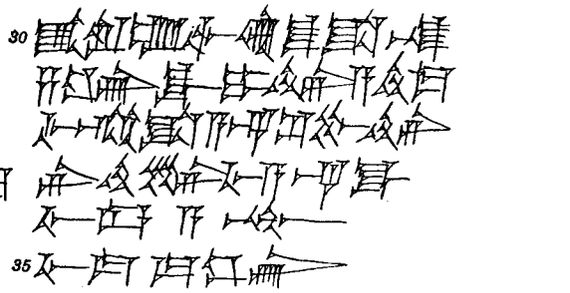
103



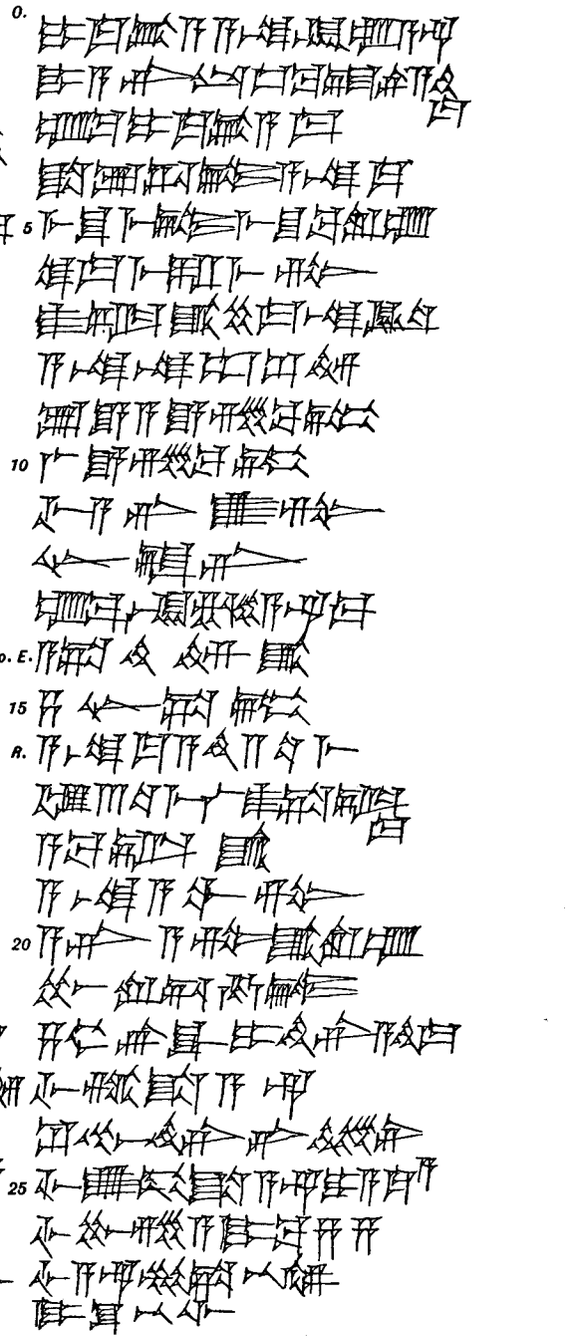


104

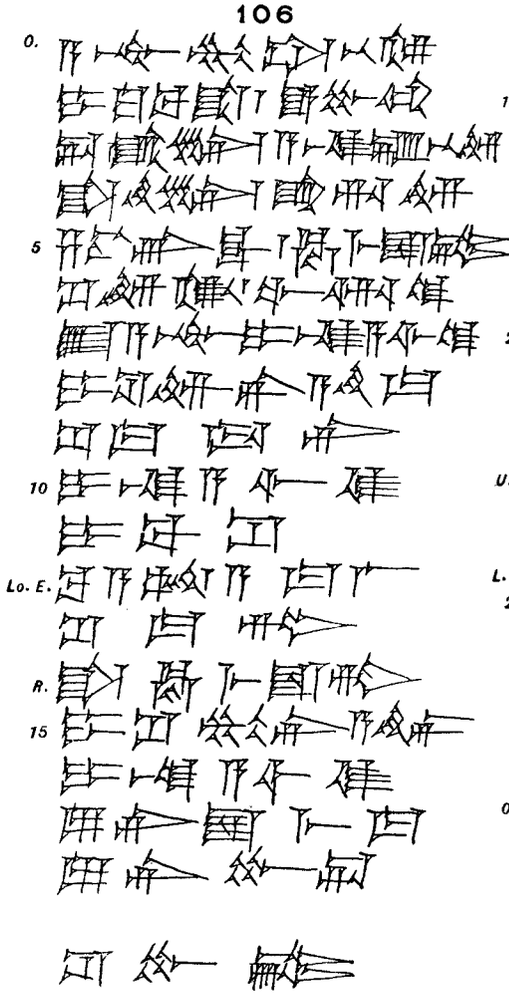




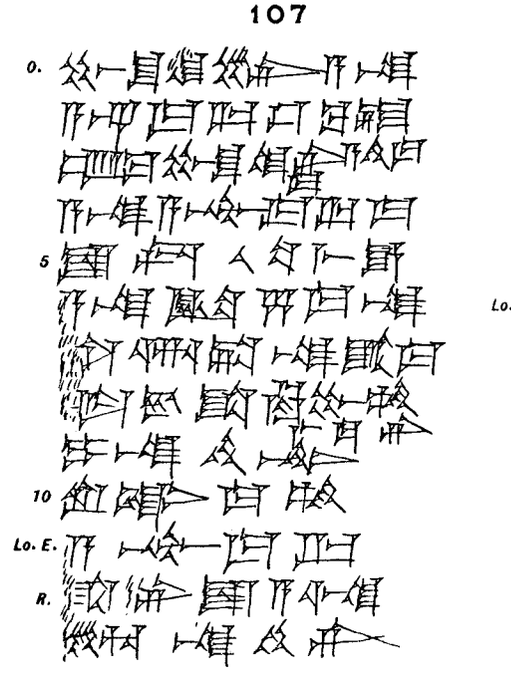
105



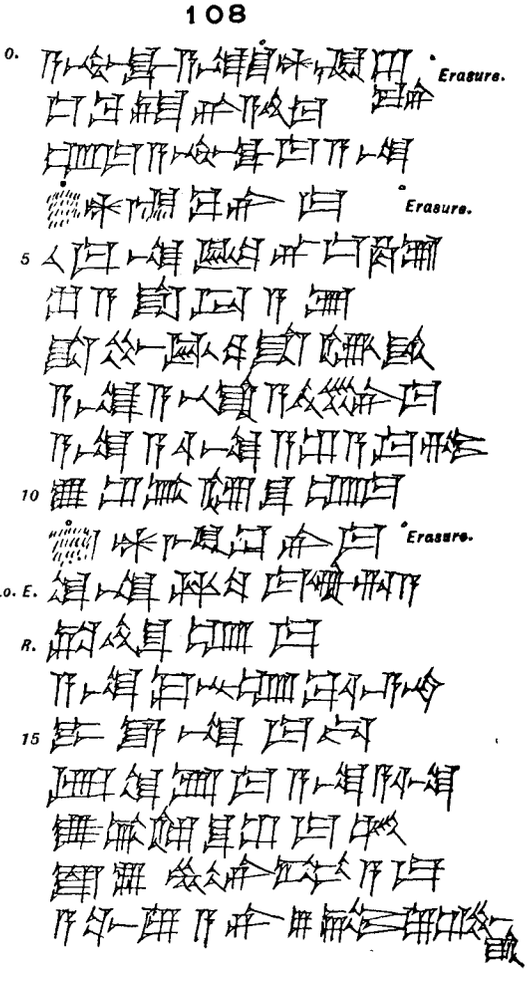
106

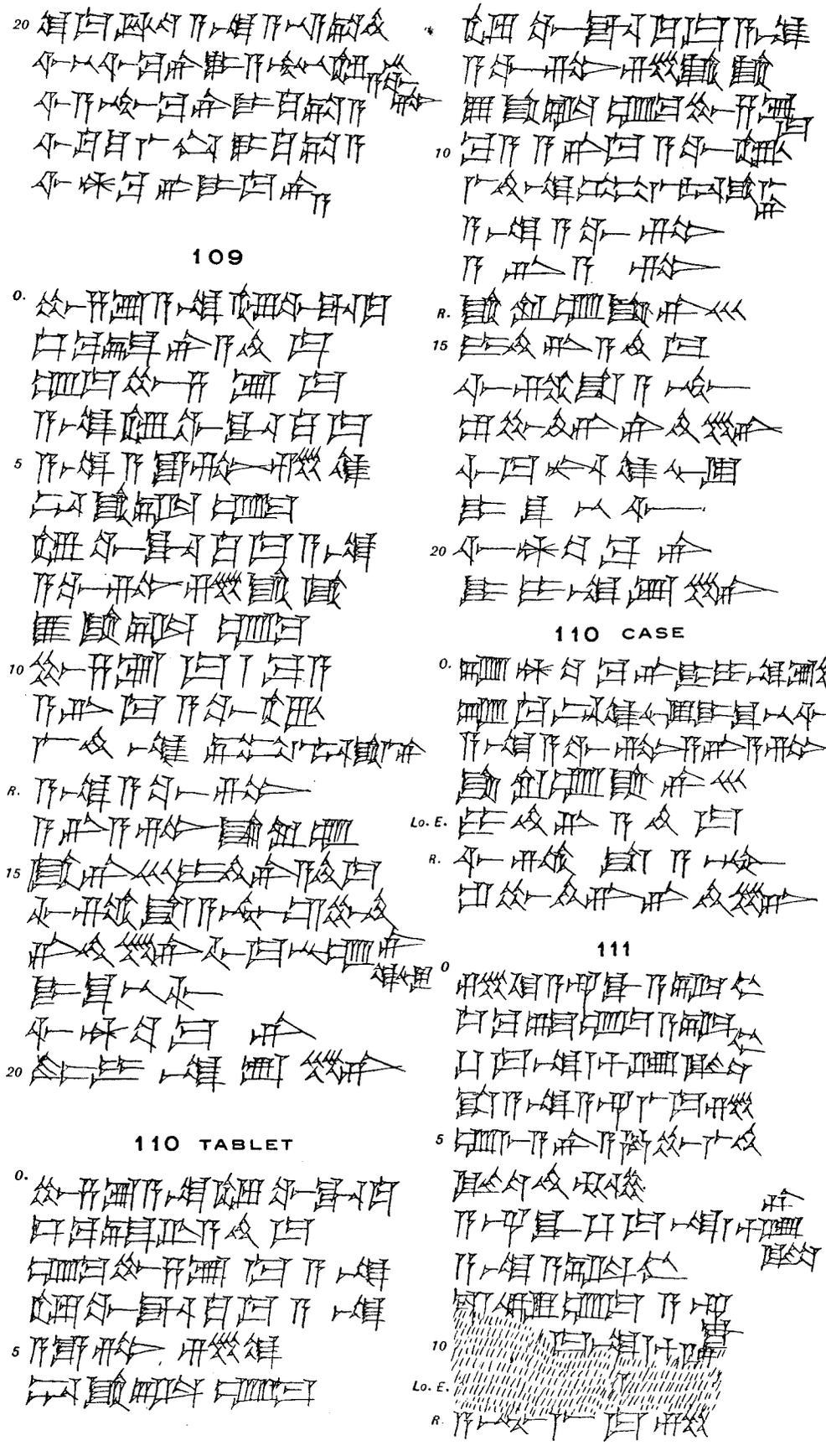


107



108





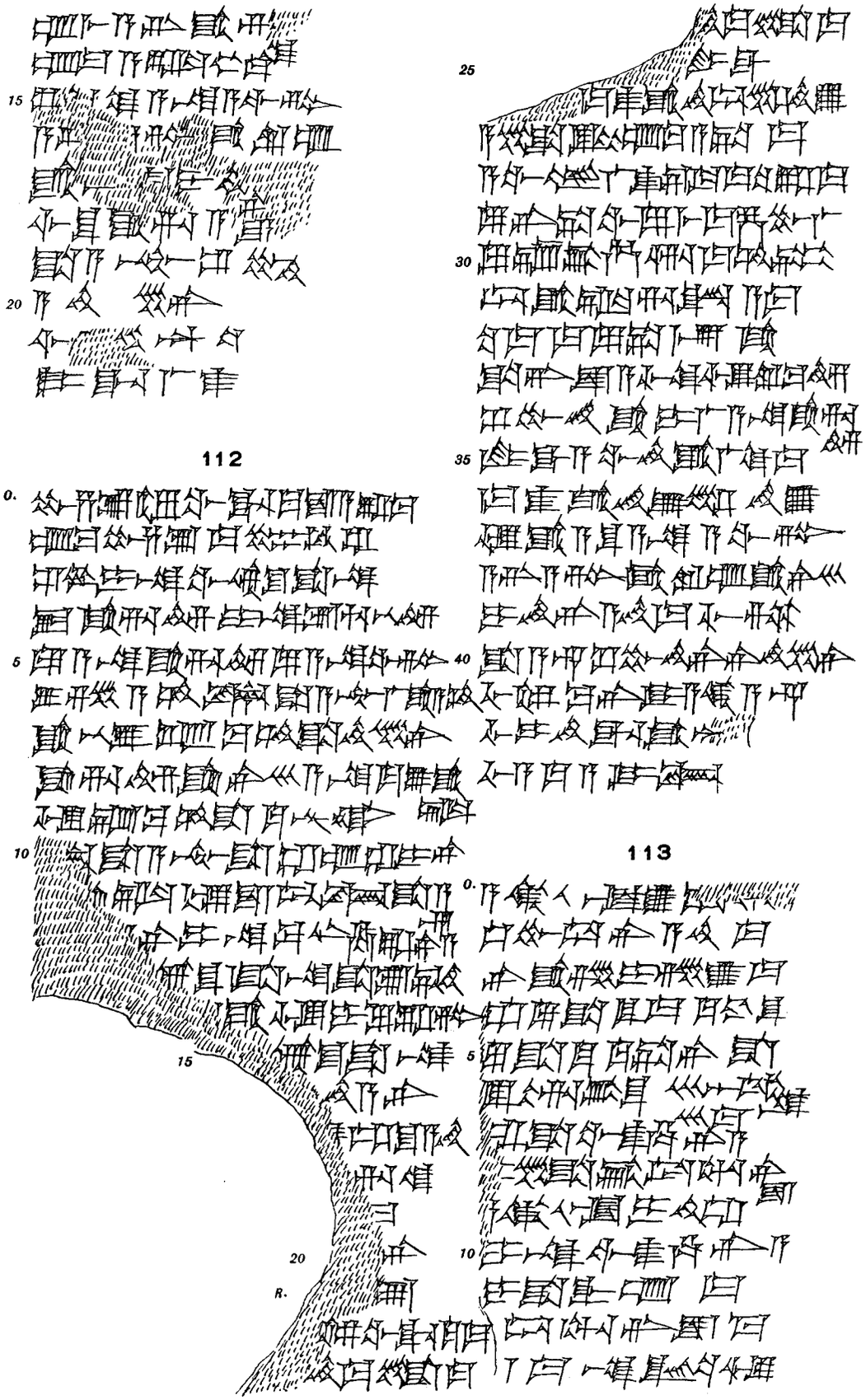
109

110 TABLET

110 CASE

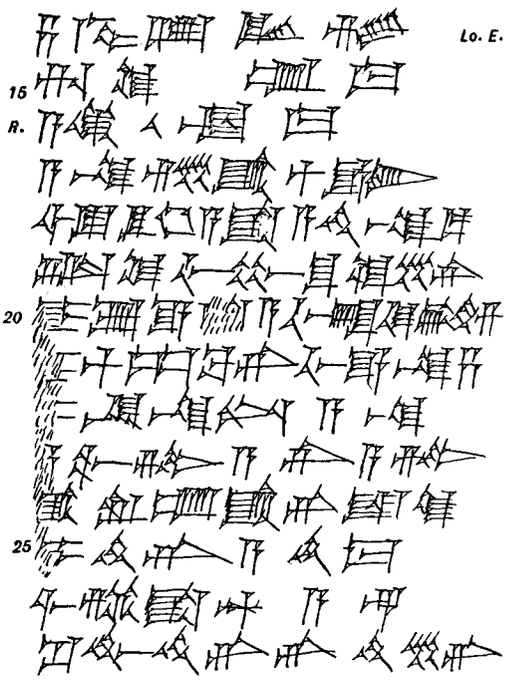
111

ORIENTAL INSTITUTE
UNIVERSITY OF CHICAGO

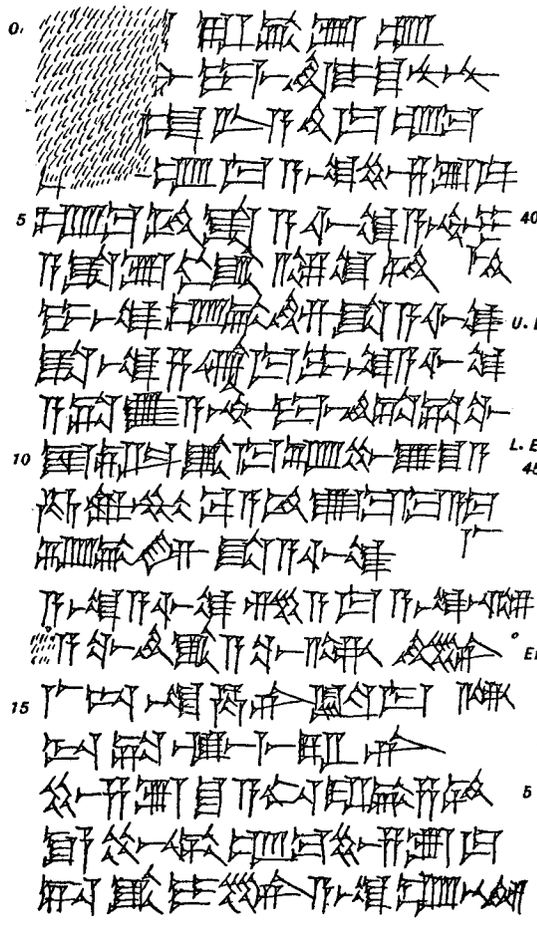


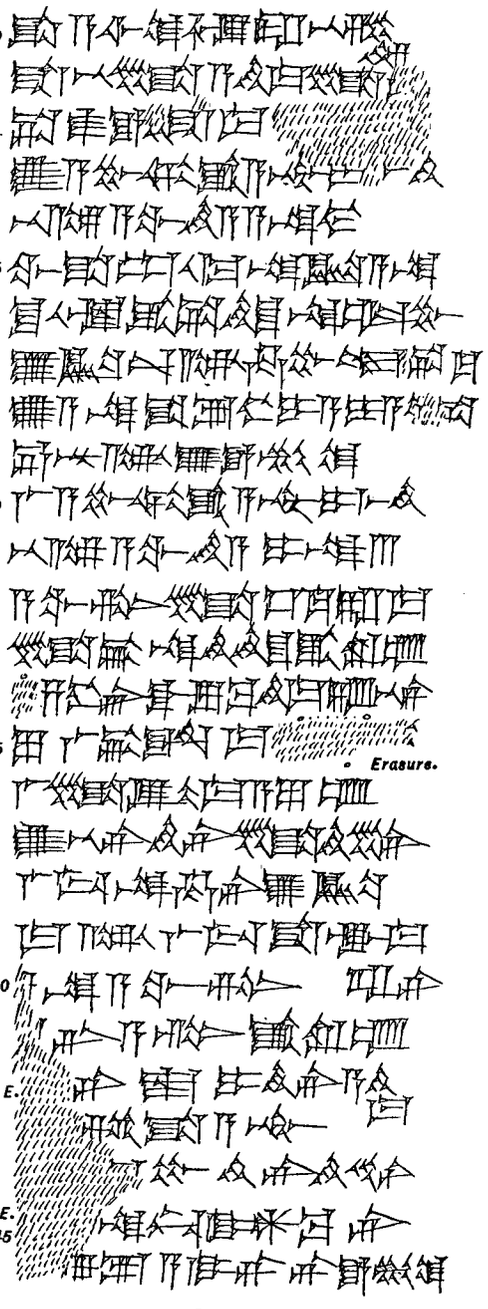
112

113



114





114 CASE

115

Erasure.

116

117

118

119

120

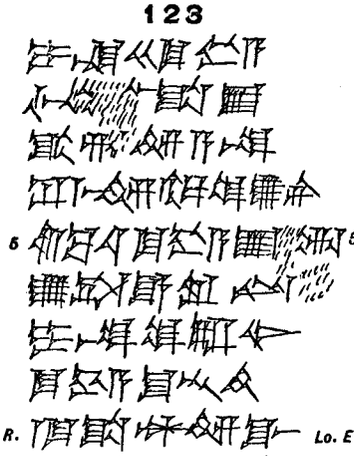
121

122

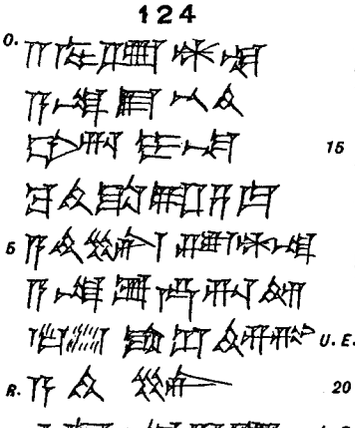
Lo. E.

R.

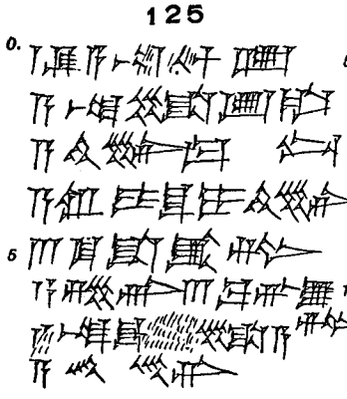
123



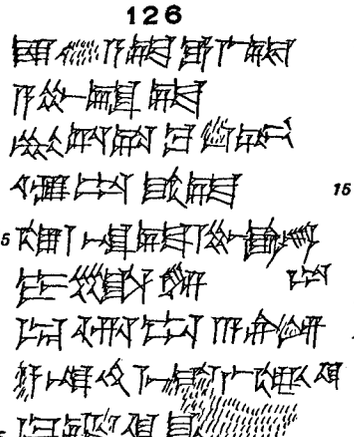
124



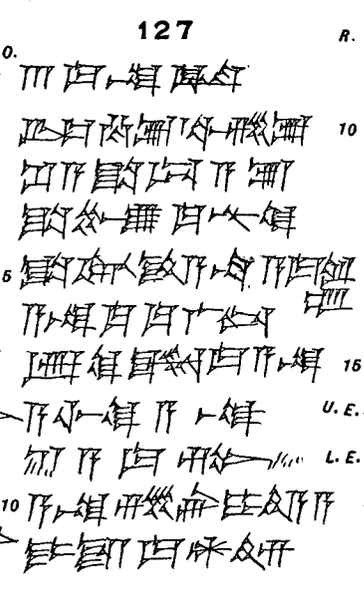
125



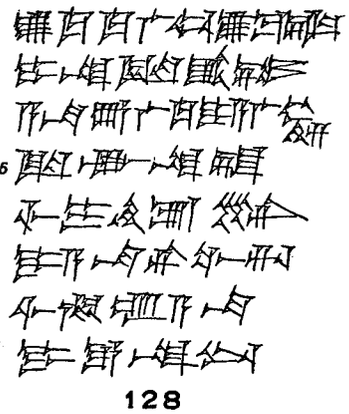
126



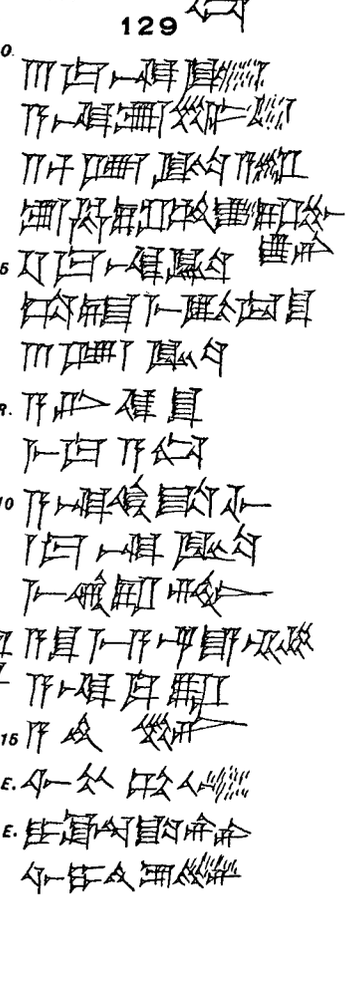
127



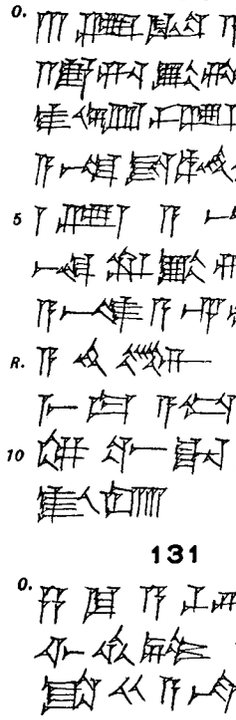
128



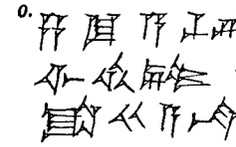
129



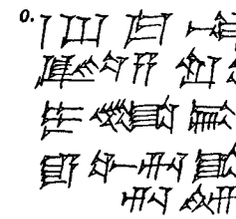
130



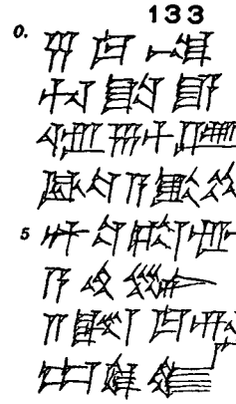
131



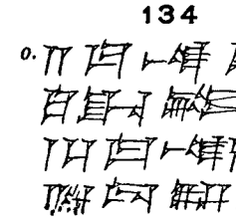
132



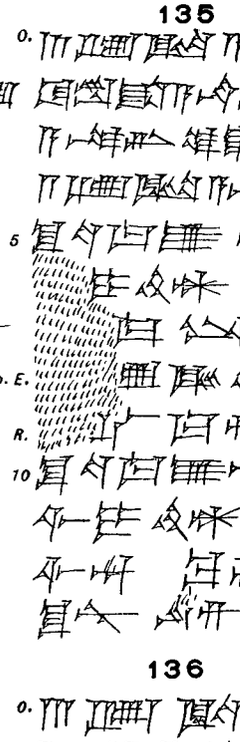
133



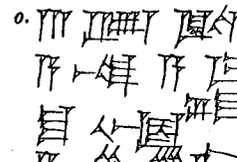
134



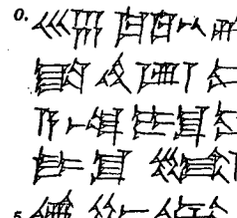
135



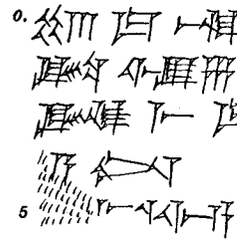
136



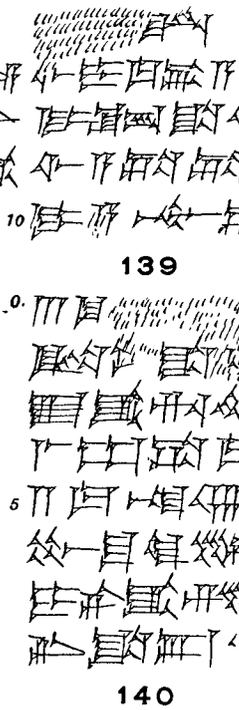
137



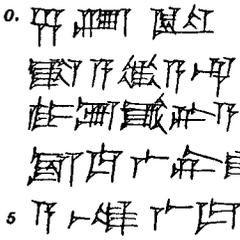
138



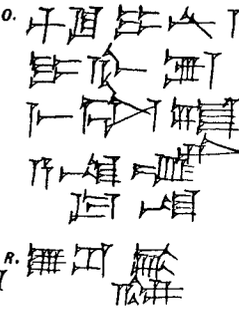
139



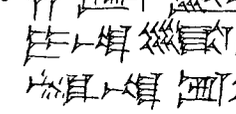
140



141



142



143

144

145

146

Lo. E.

R.

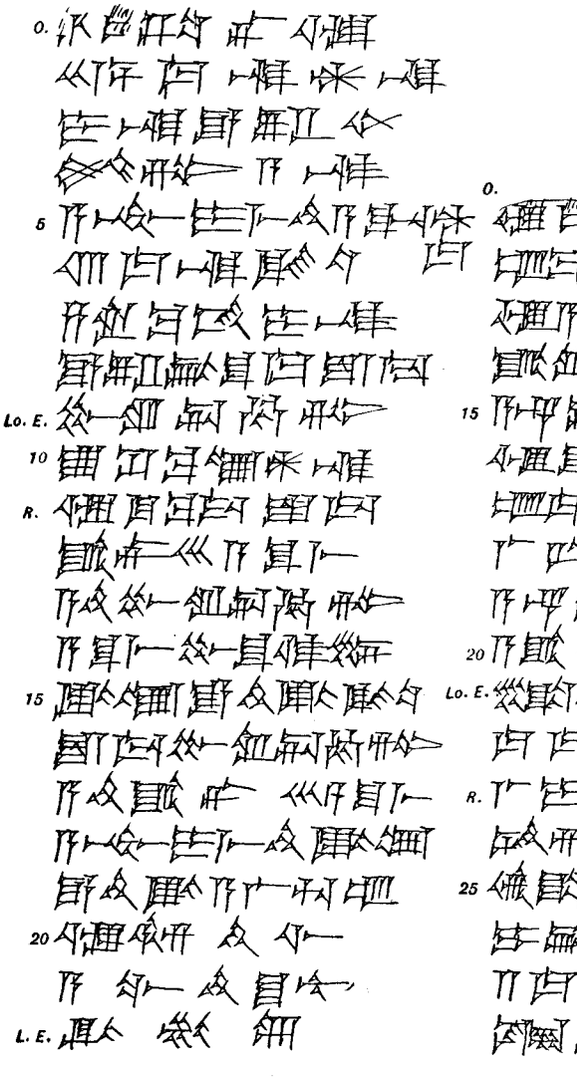
U. E.

L. E.

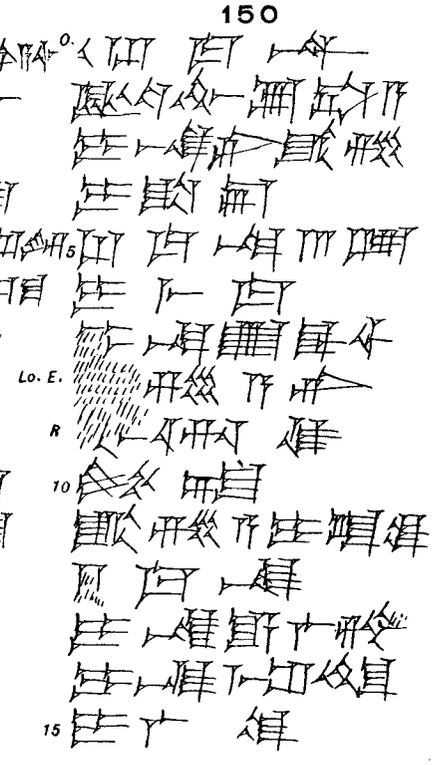
147

148

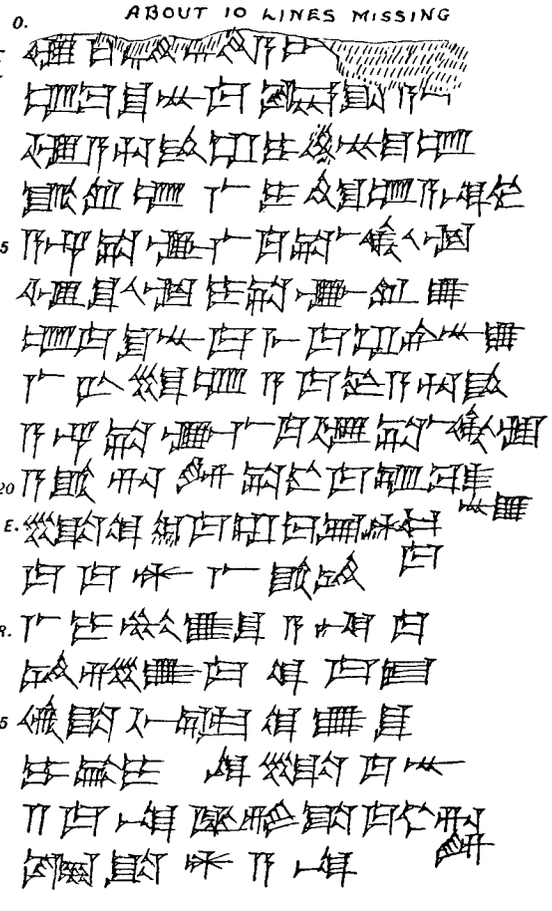
149



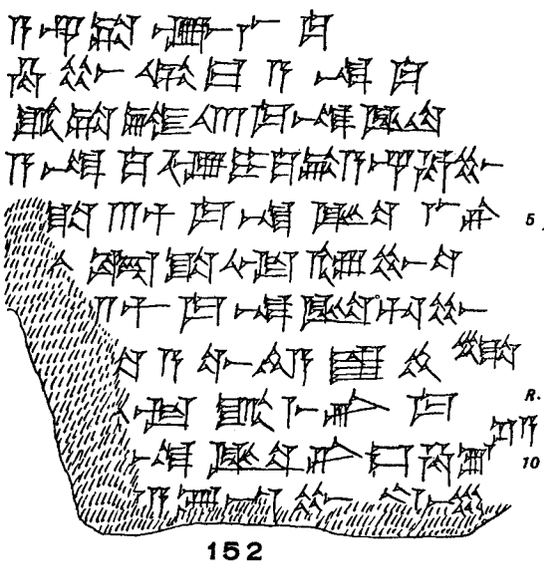
150



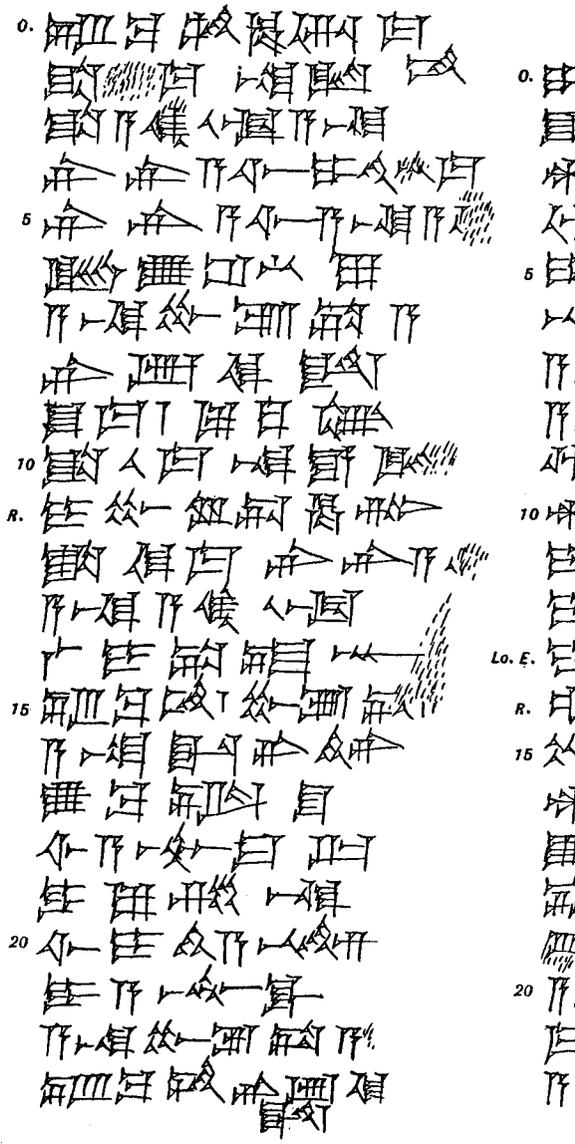
151



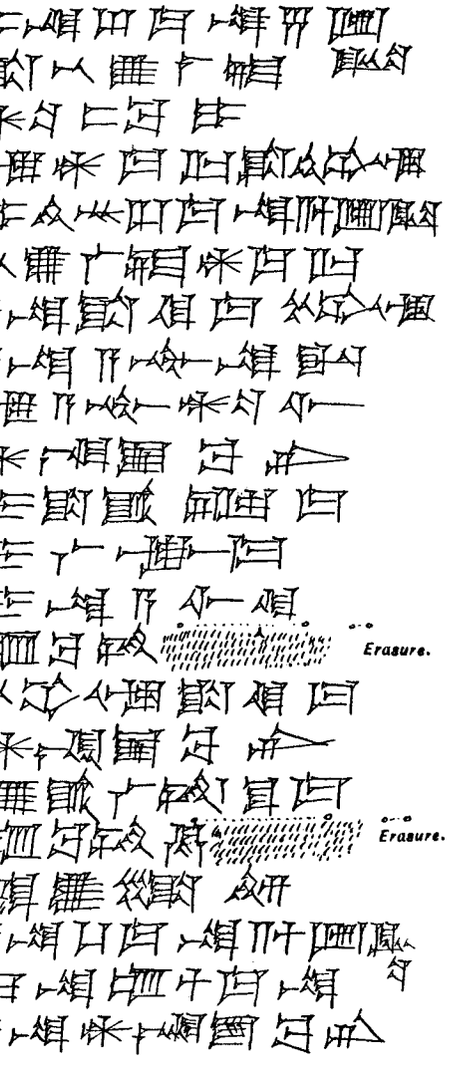
153

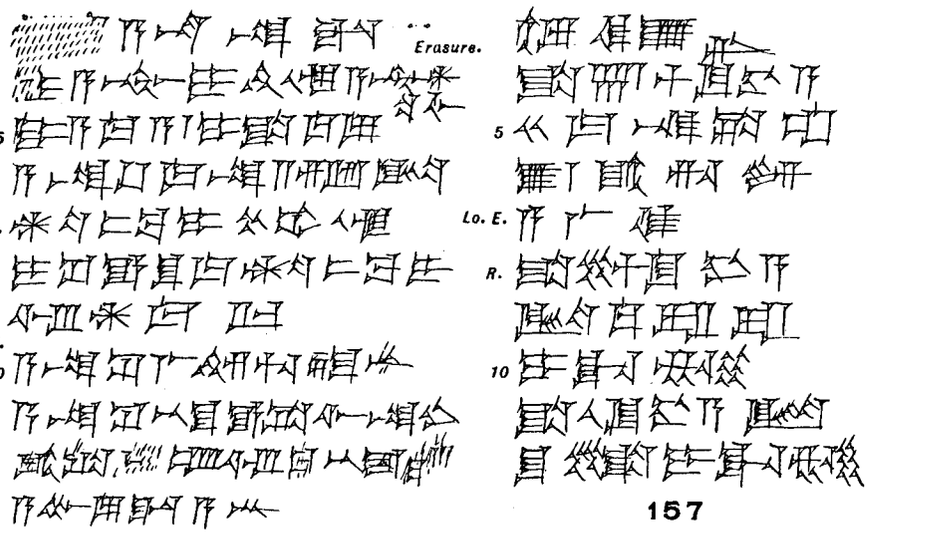


152

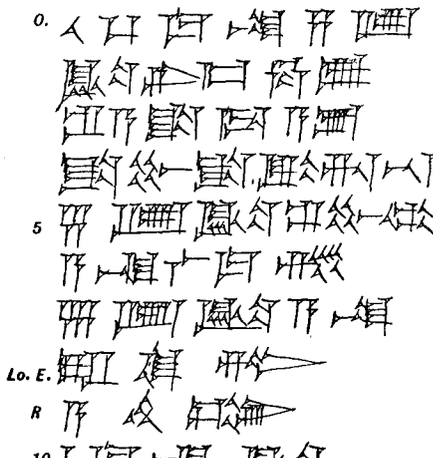


154

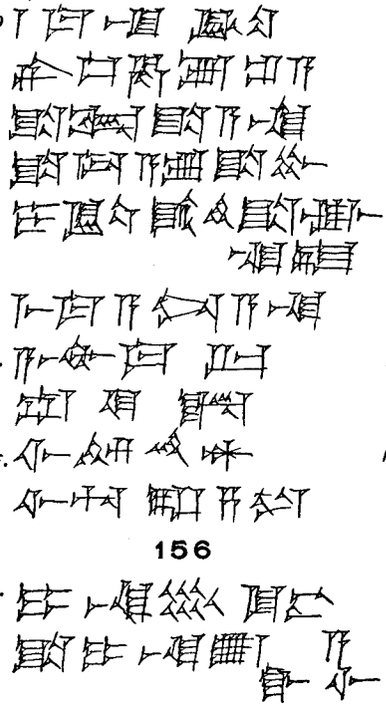




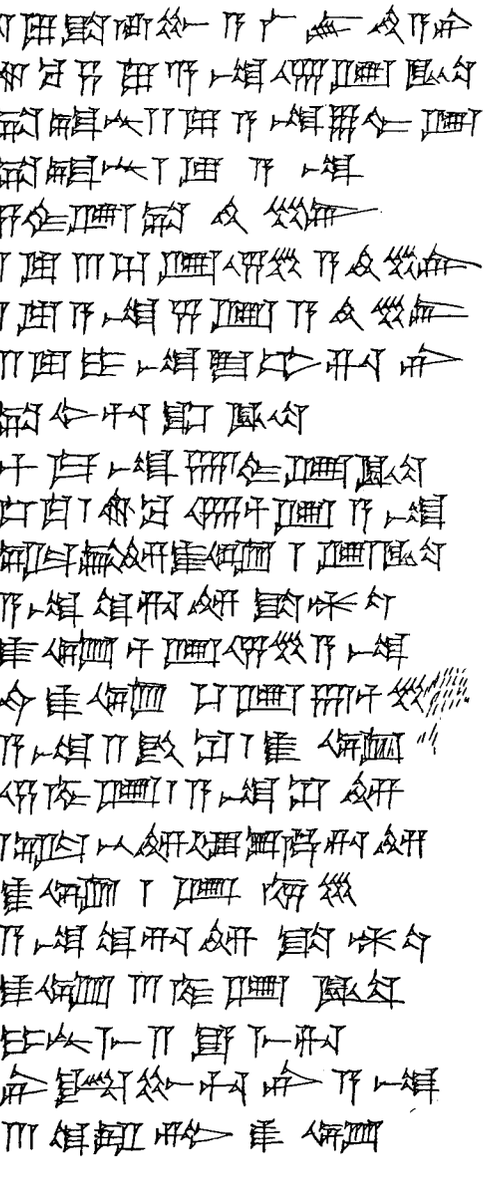
155

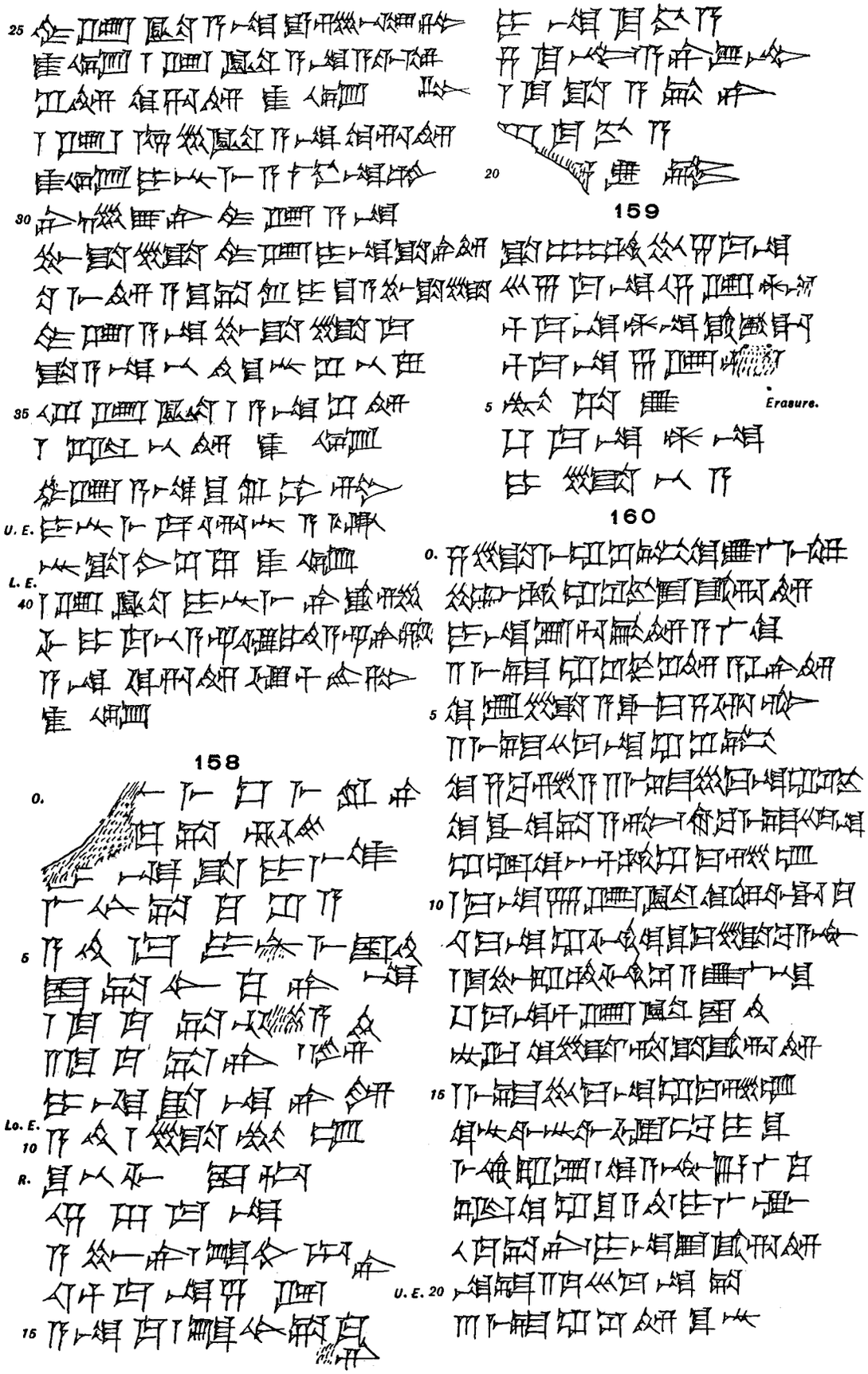


156



157





158

159

160

Erasure.

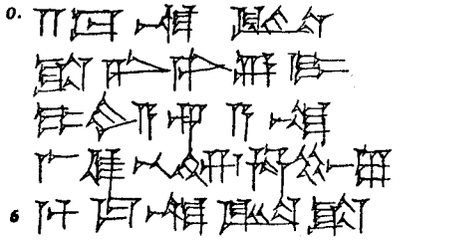
U. E.

L. E.

Lo. E.

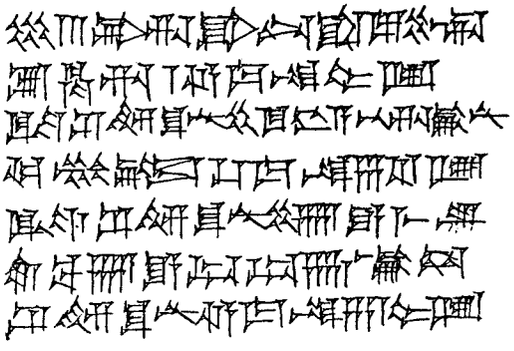
R.

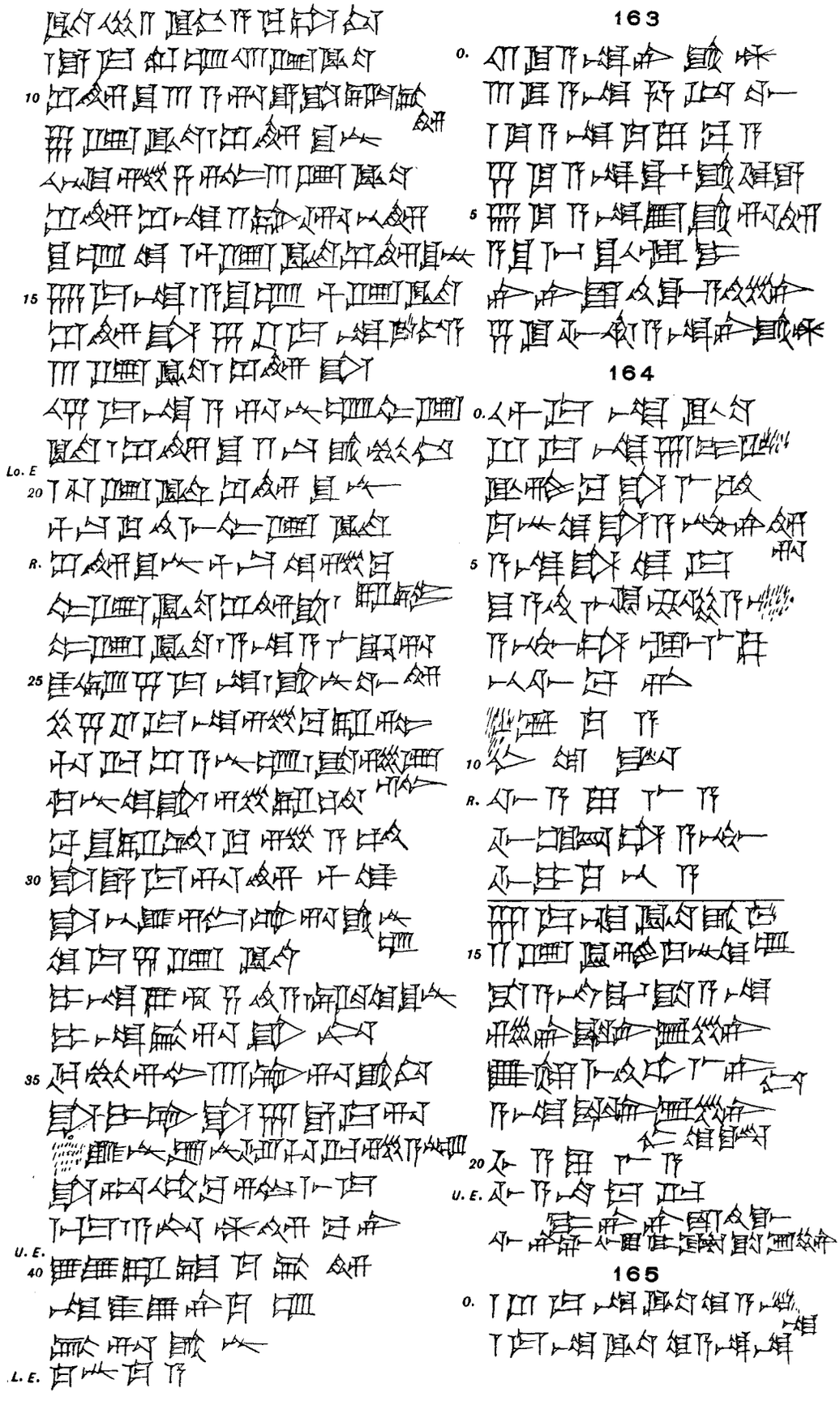
161 TABLET

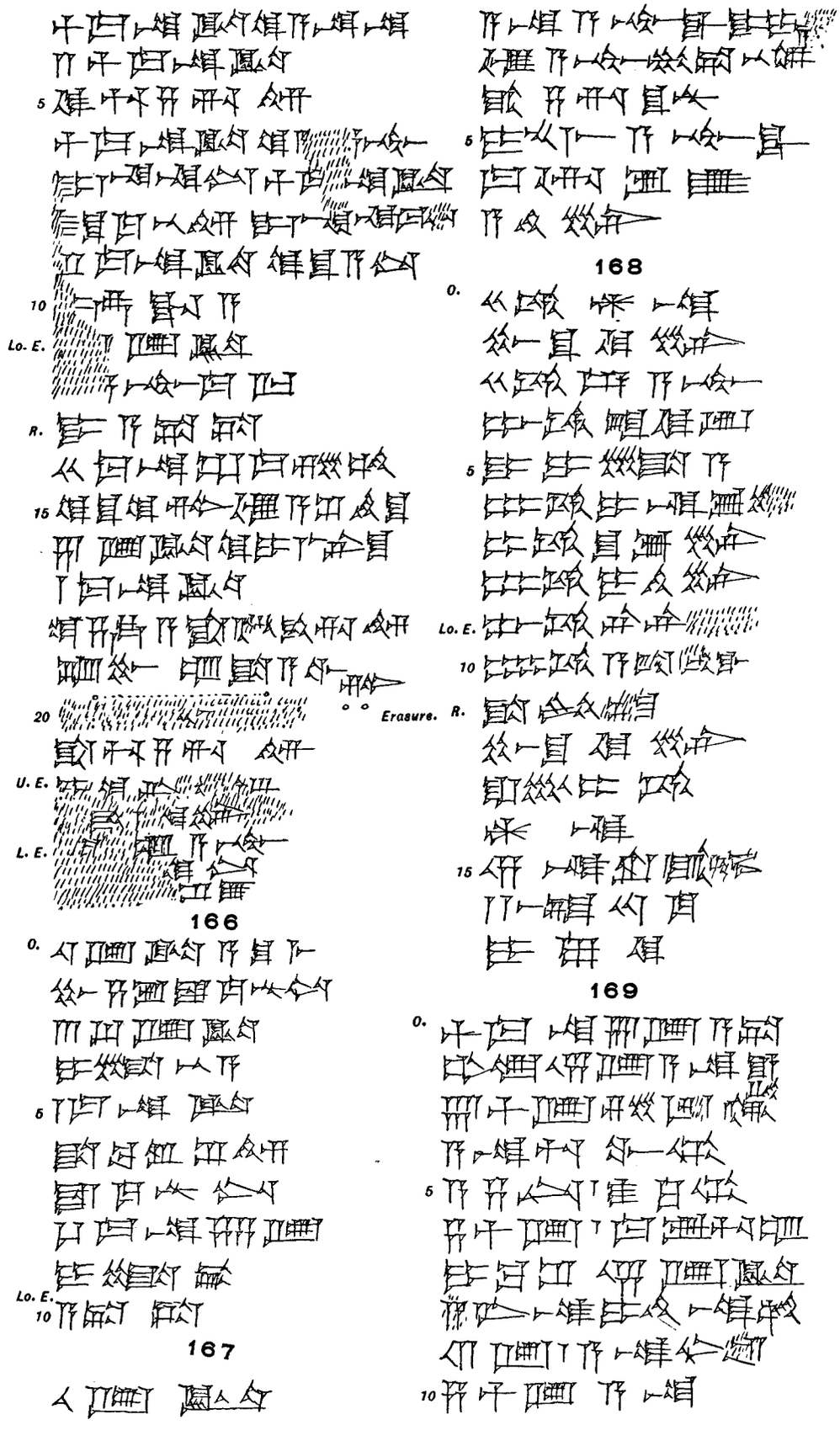


161 CASE

162






Lo. E.
R.
Erasure.
U. E.
L. E.
166
Lo. E.
167
168
Lo. E.
R.
169

170

171

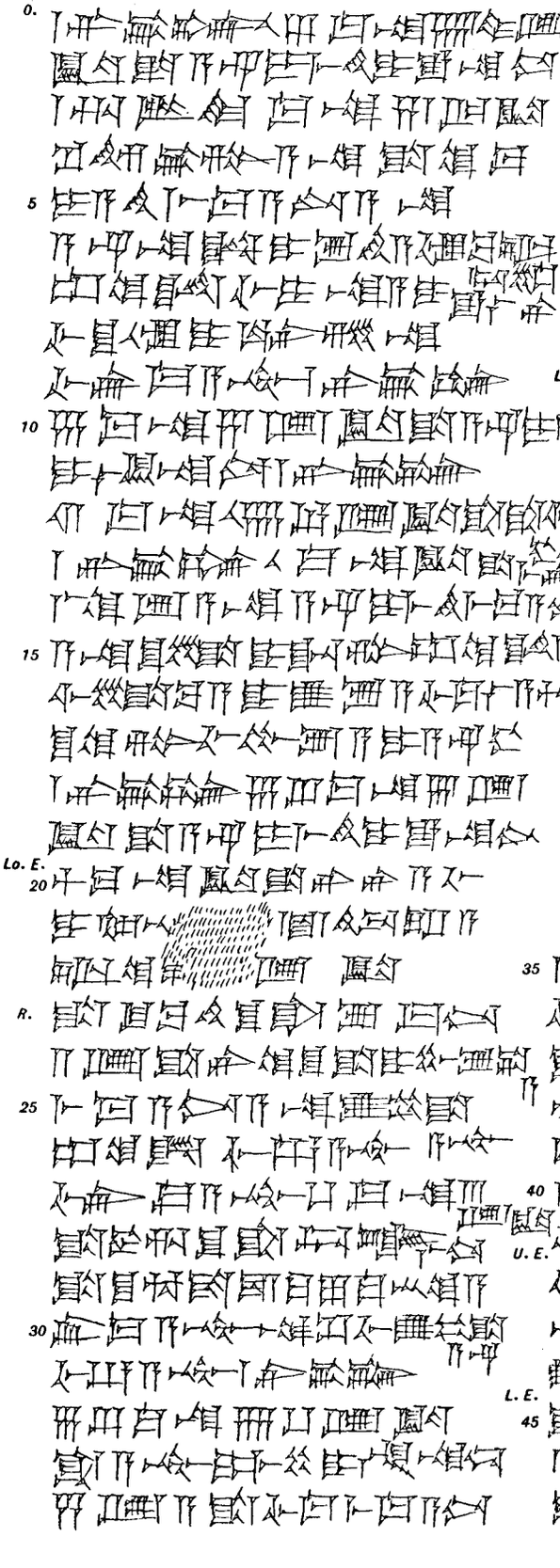
172

170

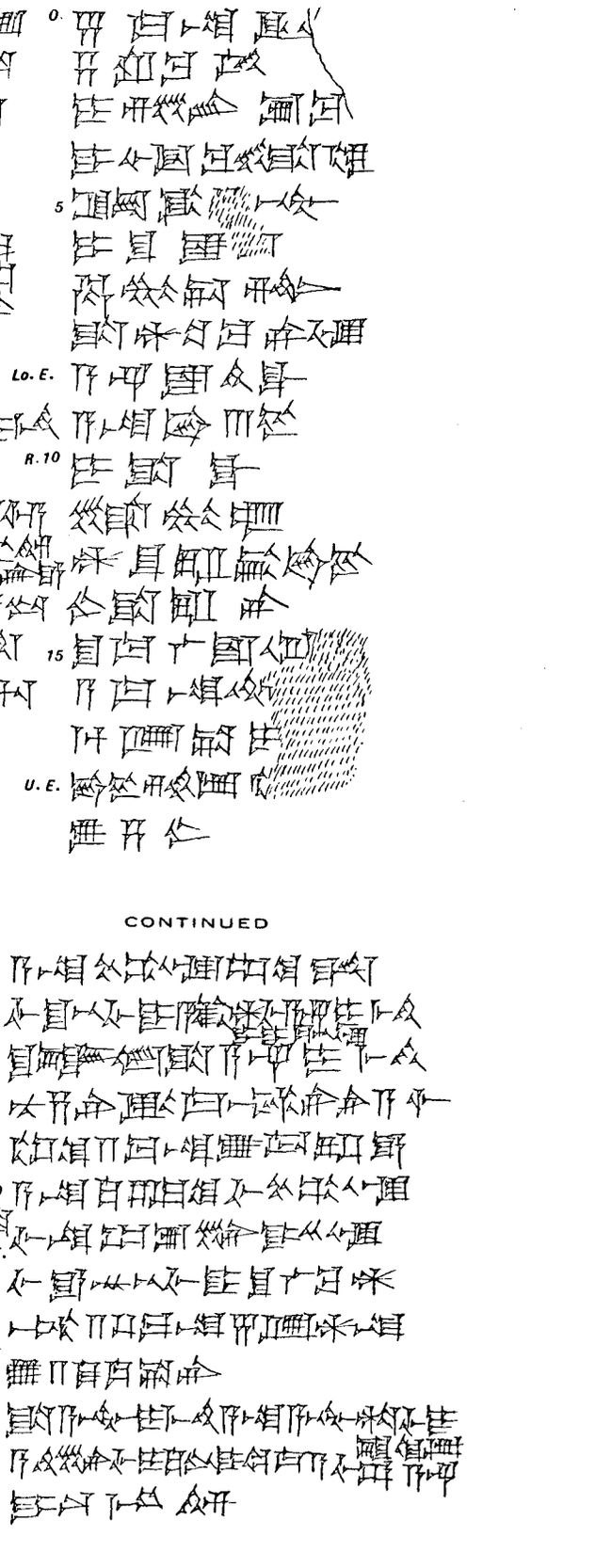
171

172

173

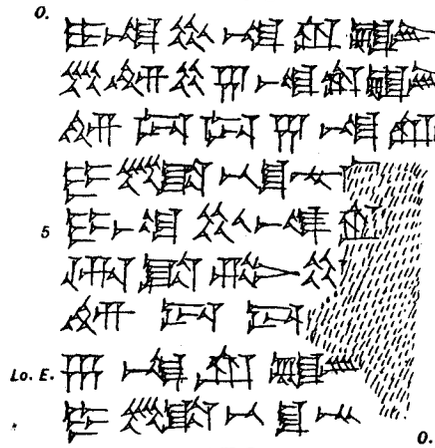


174

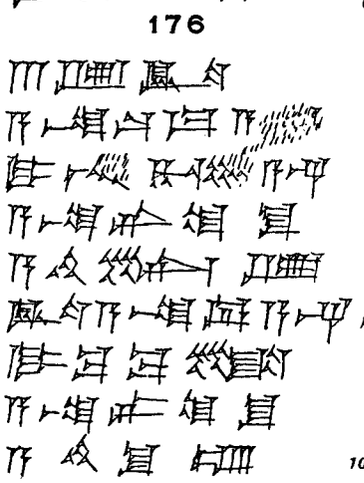


CONTINUED

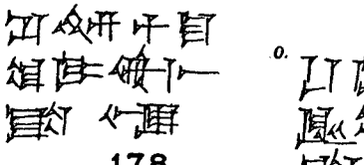
175



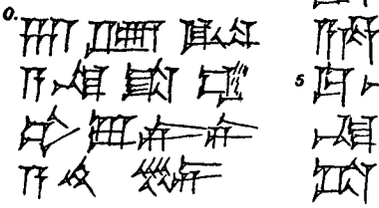
176



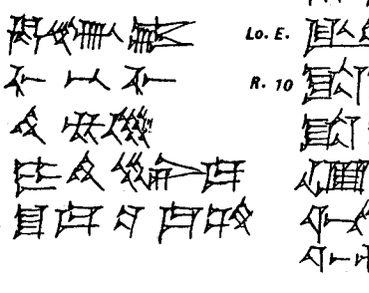
177

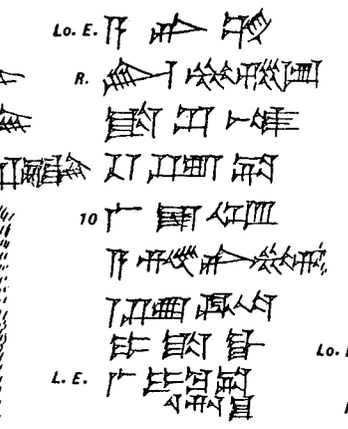


178

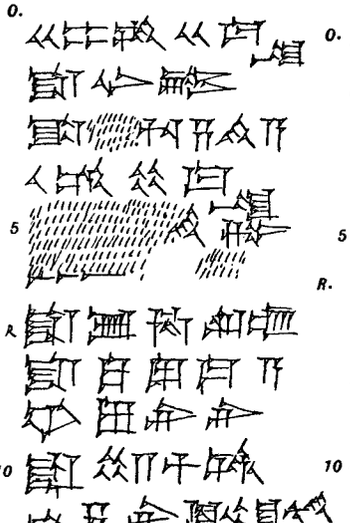


179

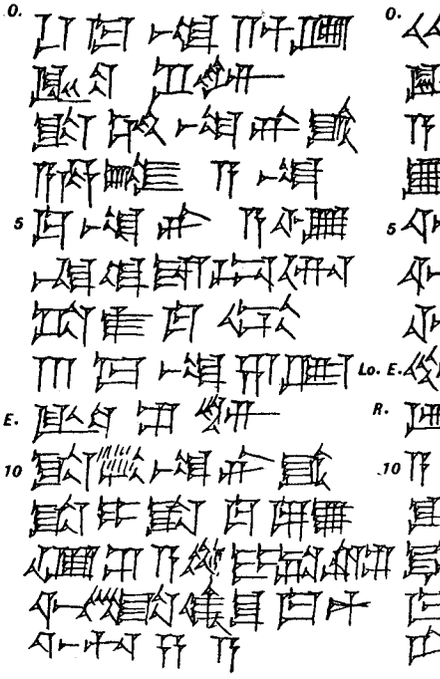




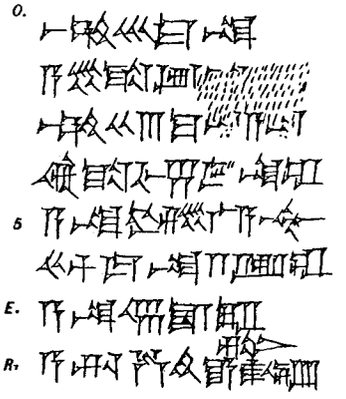
181



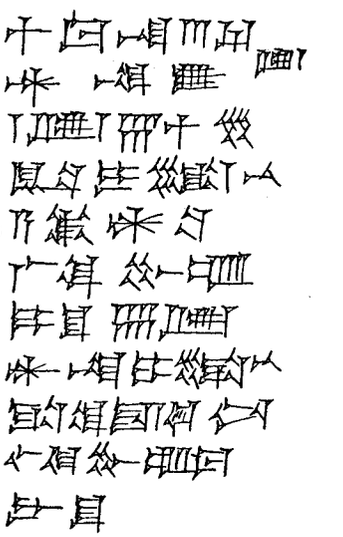
183



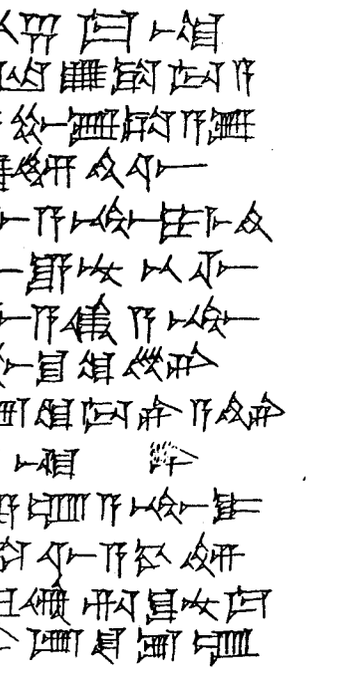
180



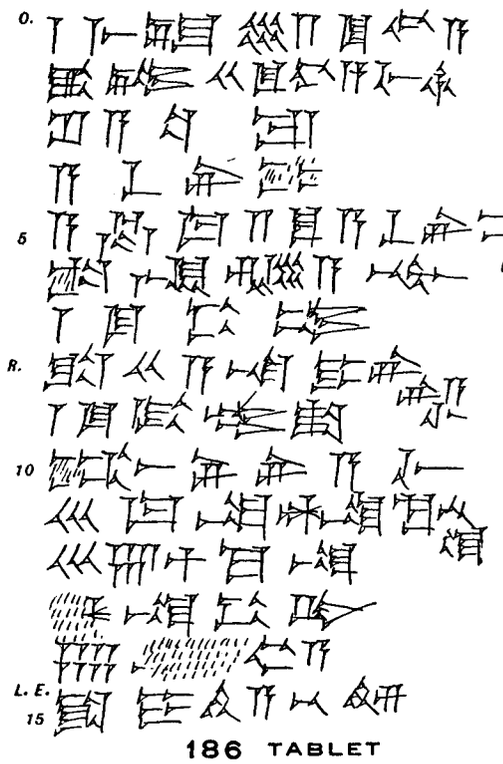
182



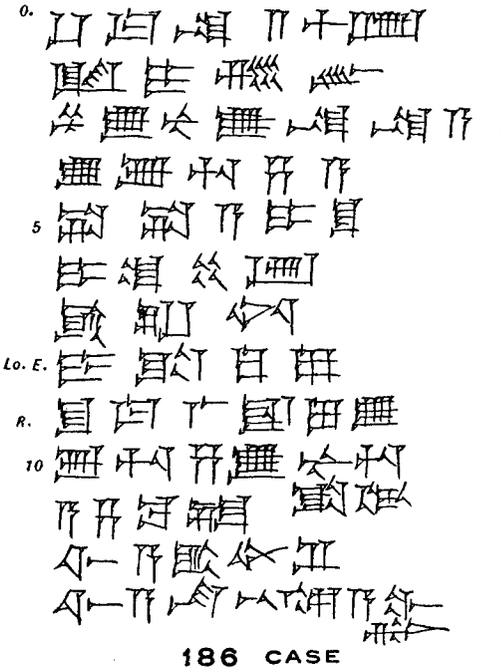
184



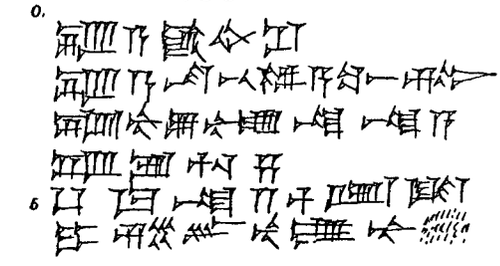
185

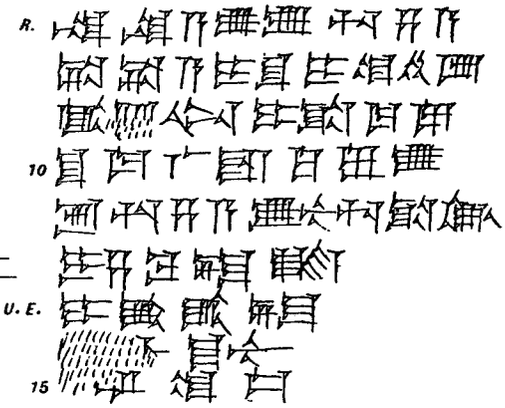


186 TABLET

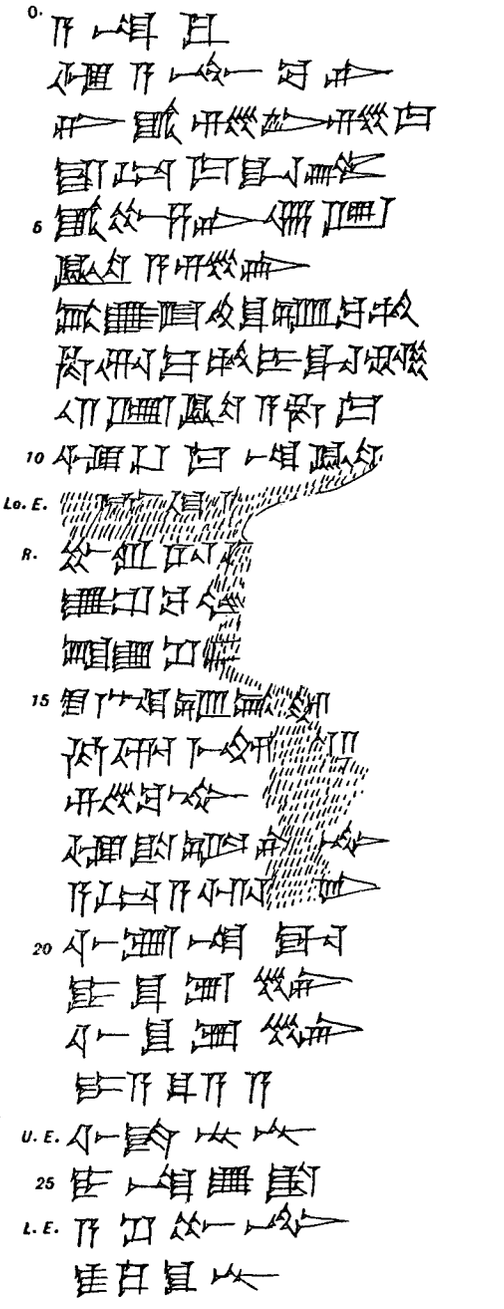


186 CASE





187

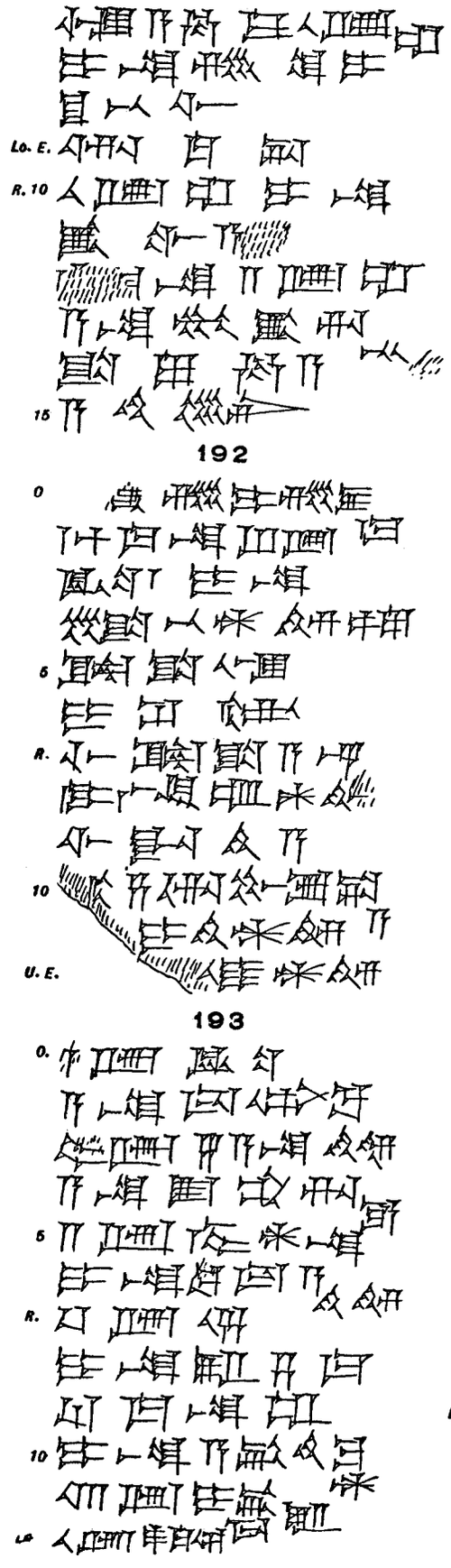


188

189

190

191

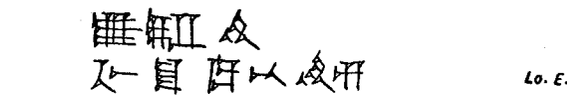


196

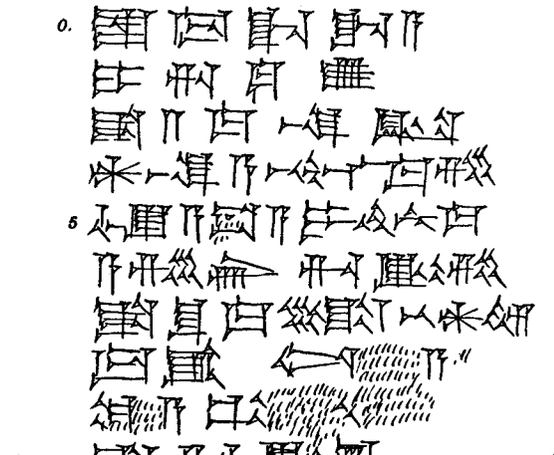
197

198

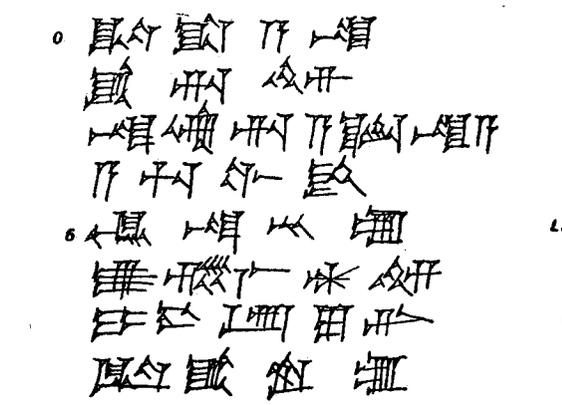
199

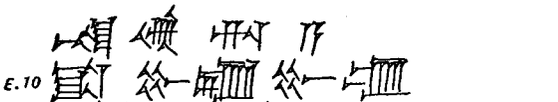


205

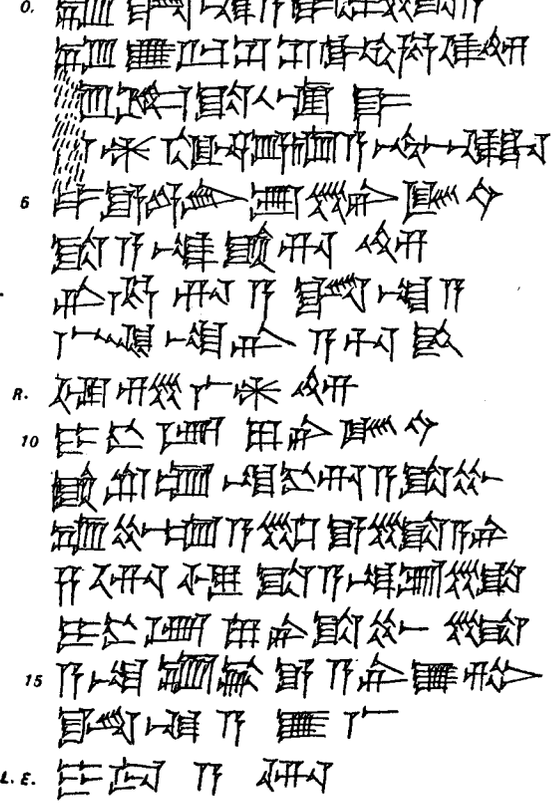


206 TABLET





206 CASE



207 TABLET

* Erasure.

Lo. E.

R. 10

15

200

0.

Lo. E.

R.

201

0.

5

Lo. E.

202

0.

5

203

0.

Erasure.

Erasure.

5

Lo. E.

R. 10

Erasure.

15

Erasure.

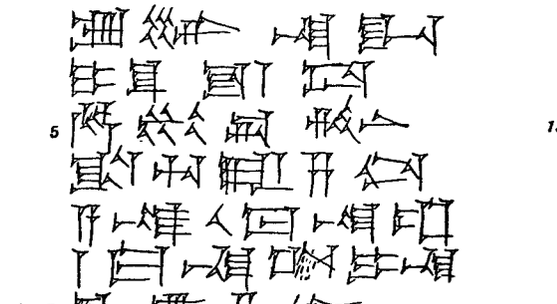
Erasure.

204

0.

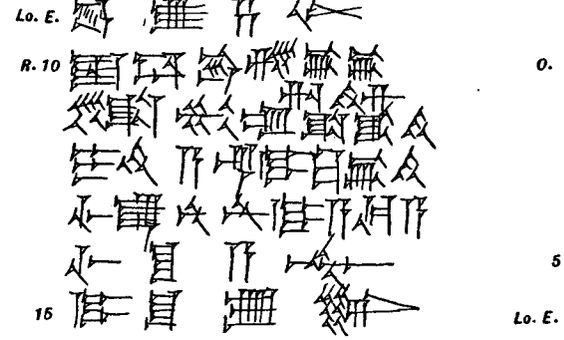
5

R.



Lo. E.

R. 10



207 CASE

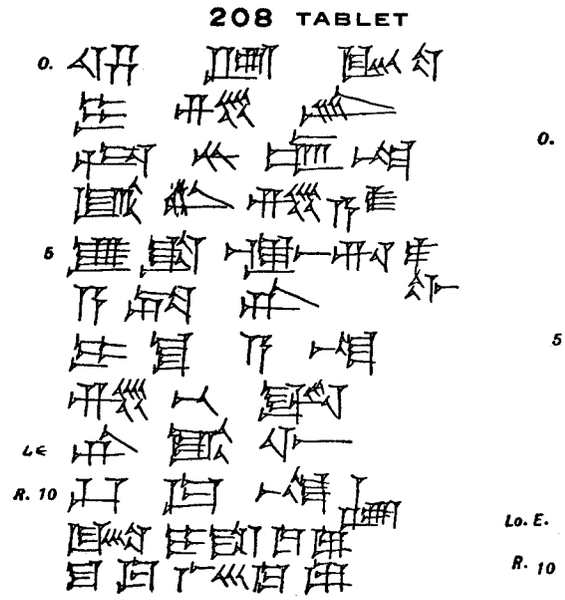
O.

R. 5

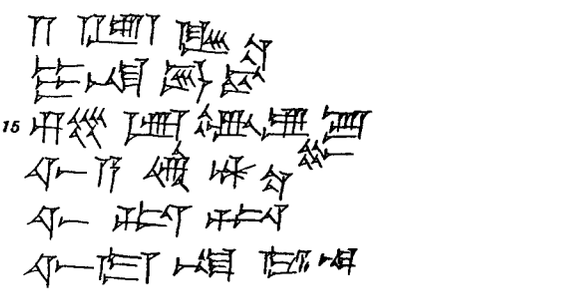
L. E.

208 TABLET

O.

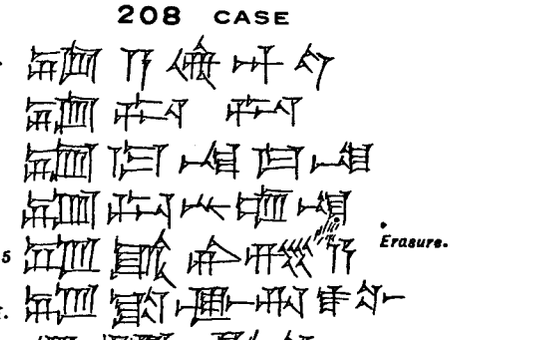


R. 10



208 CASE

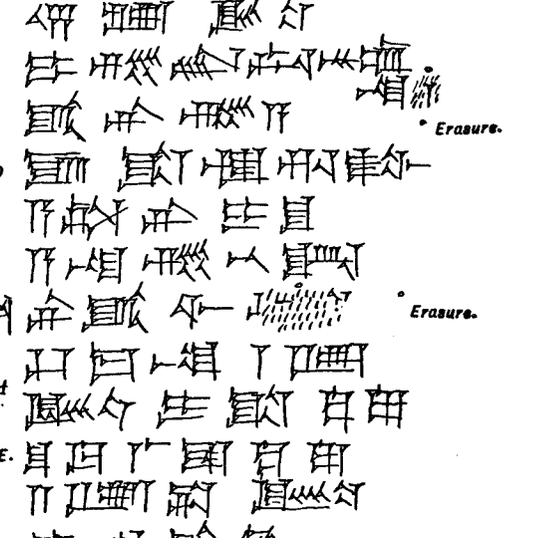
O.



Erasure.

Lo. E.

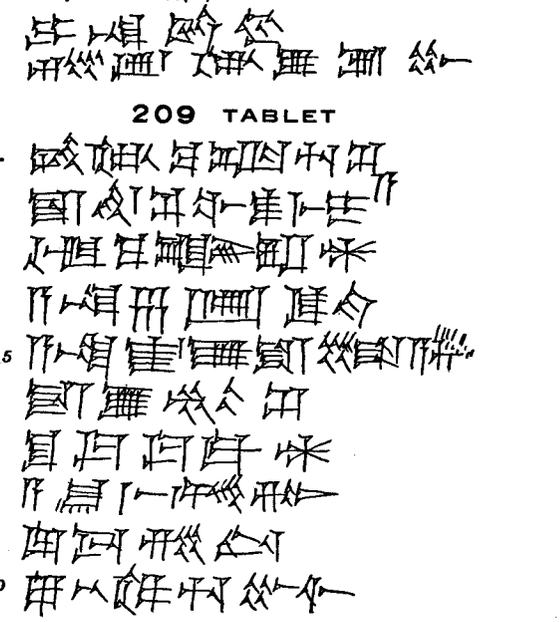
R



Erasure.

Erasure.

L. E.

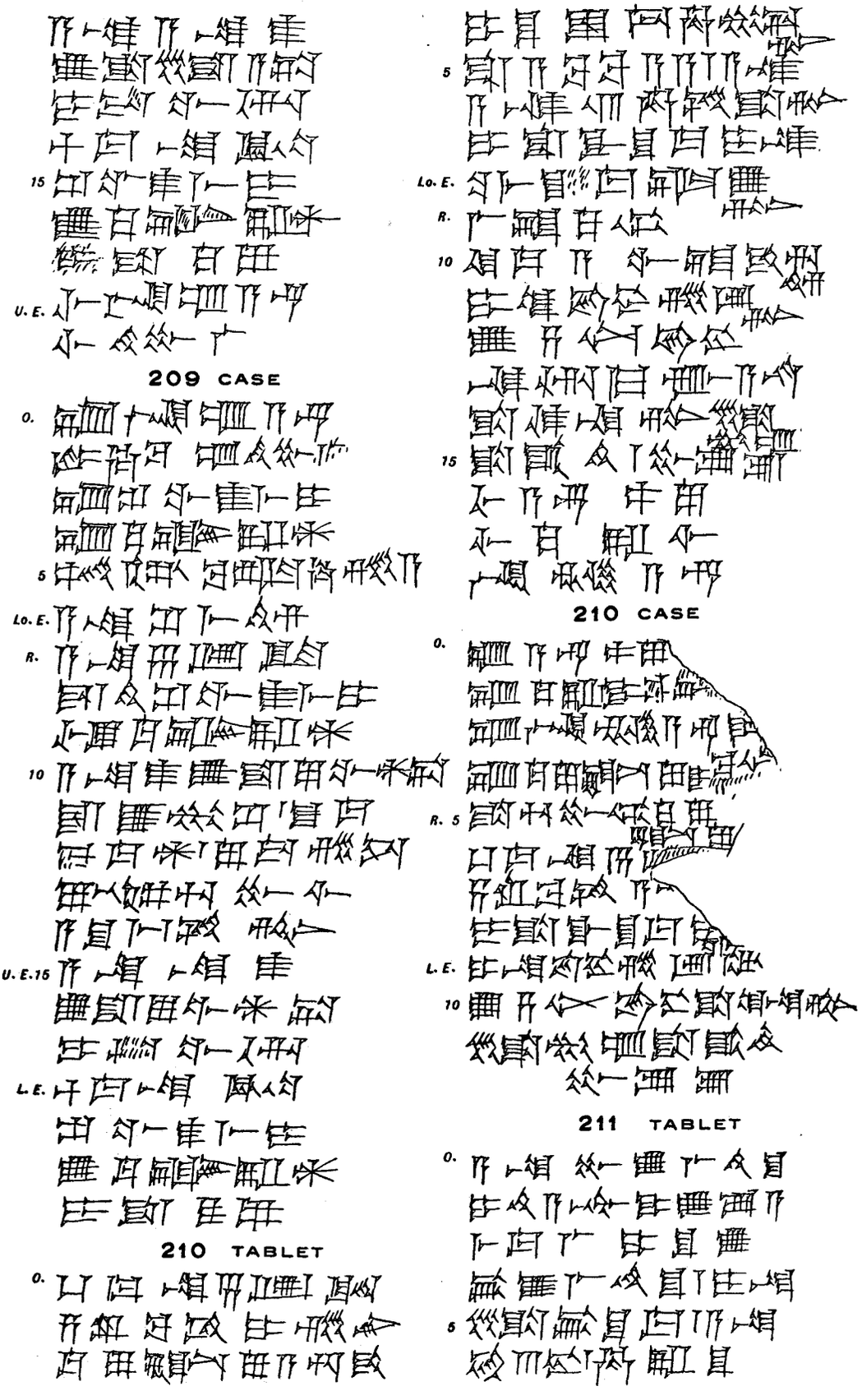


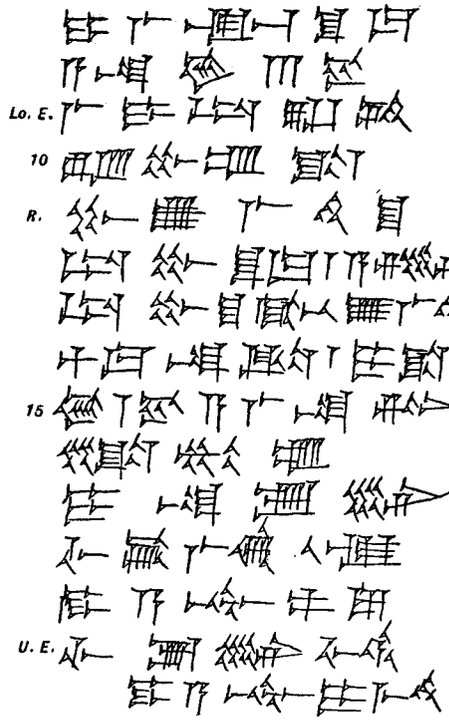
209 TABLET

O.

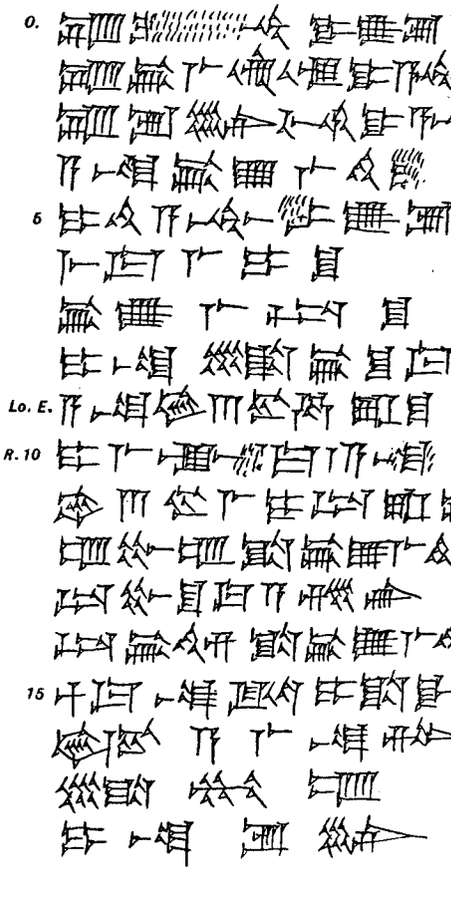
Lo. E.

R. 10

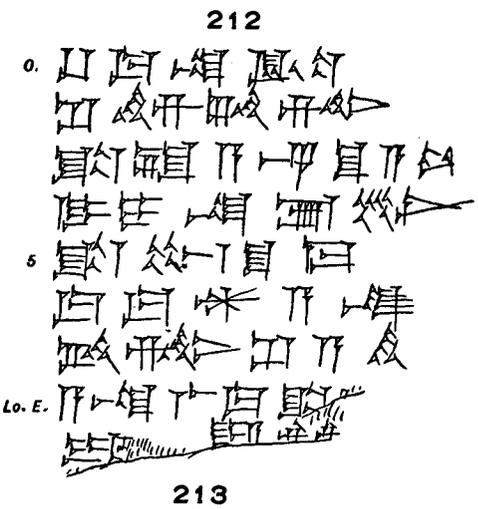

U. E.
209 CASE
O.
Lo. E.
R.
5
10
U. E. 15
L. E.
210 TABLET
O.
Lo. E.
R.
5
10
15
210 CASE
O.
R. 5
L. E.
10
211 TABLET
O.
5



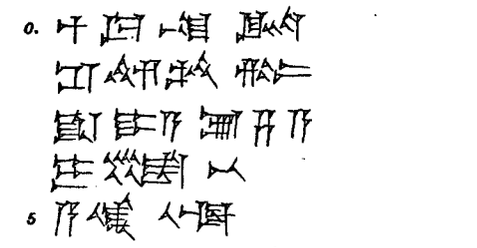
211 CASE



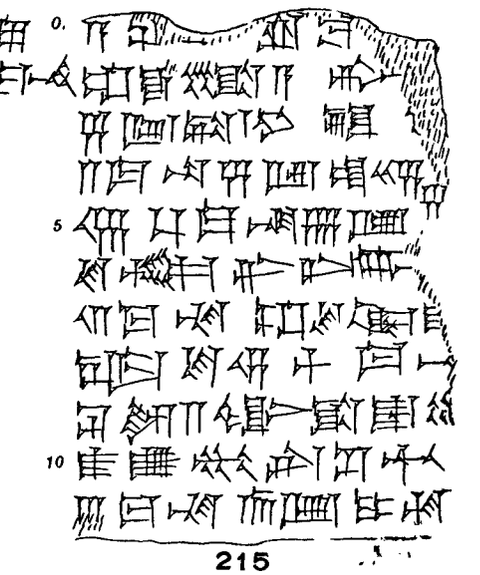
212



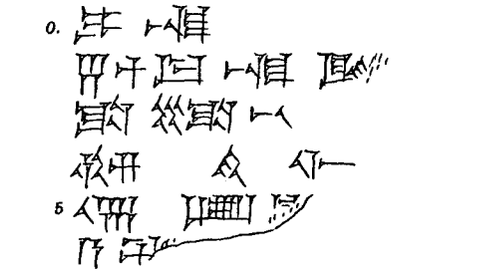
213



214

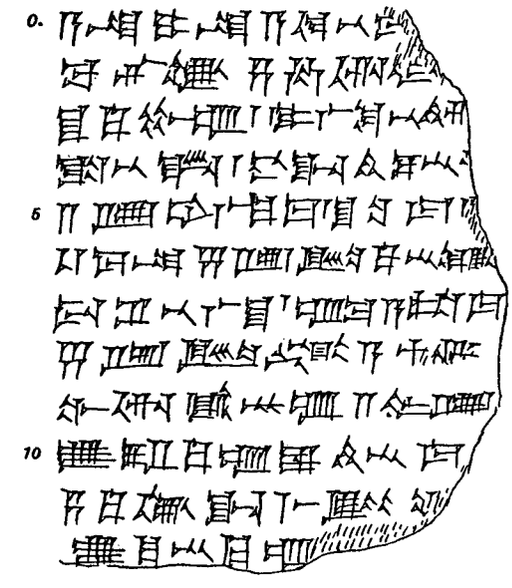


215

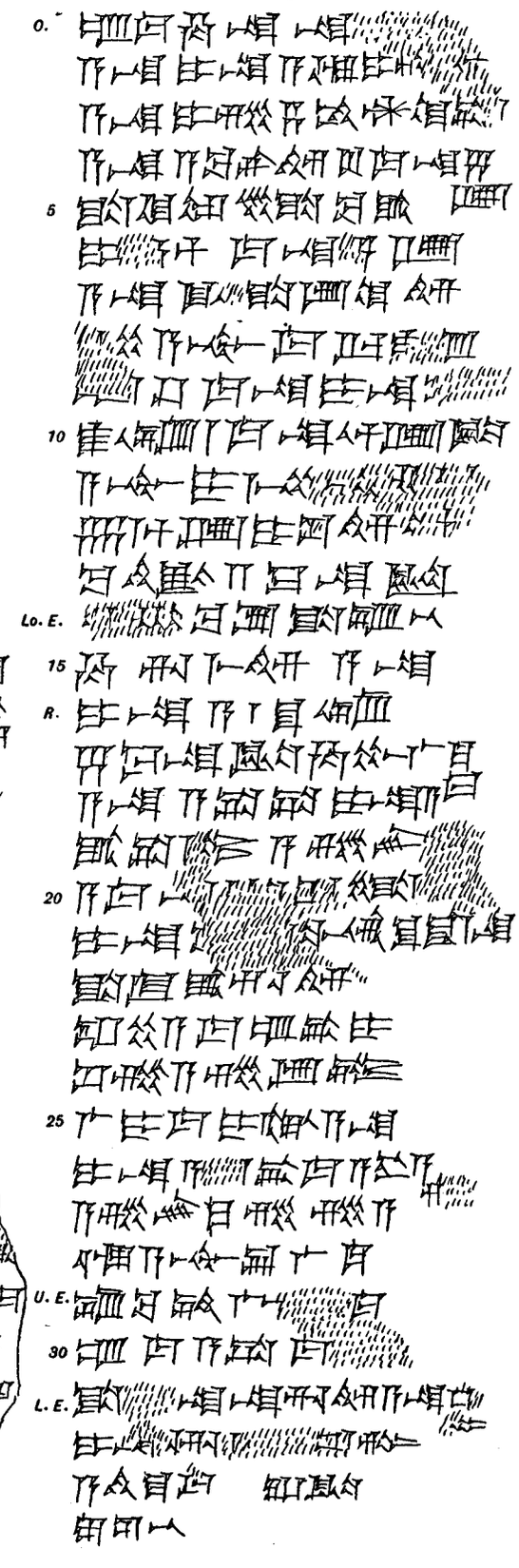


216

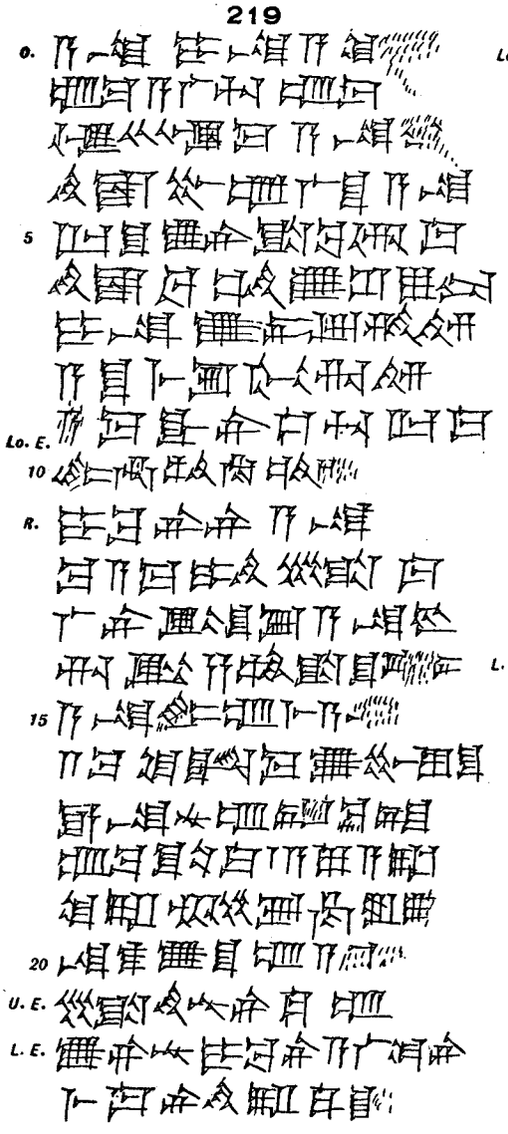
217



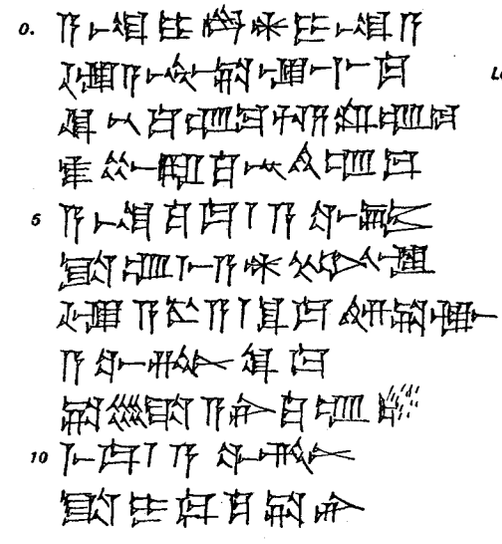
218

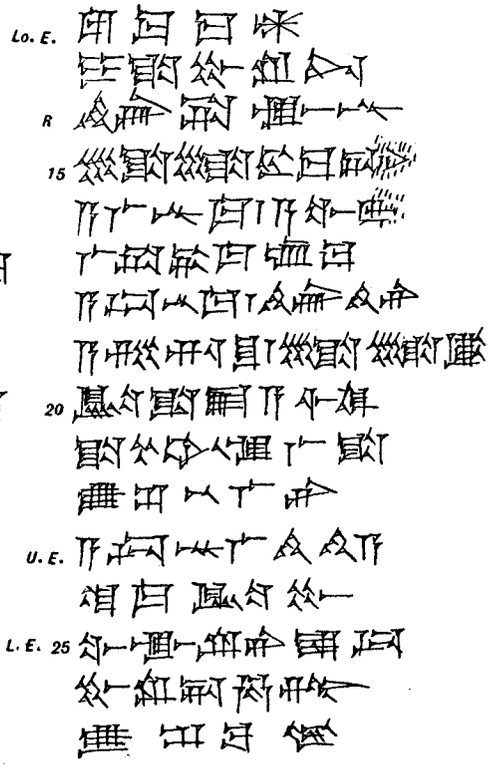


219

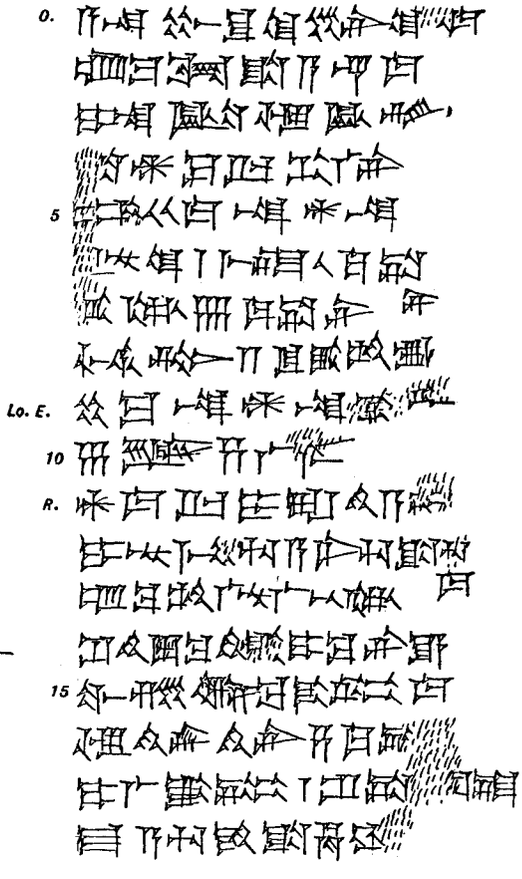


220





221



U. E.

222

O.

R.

223

O.

Lo. E.

R.

224

O.

Lo. E.

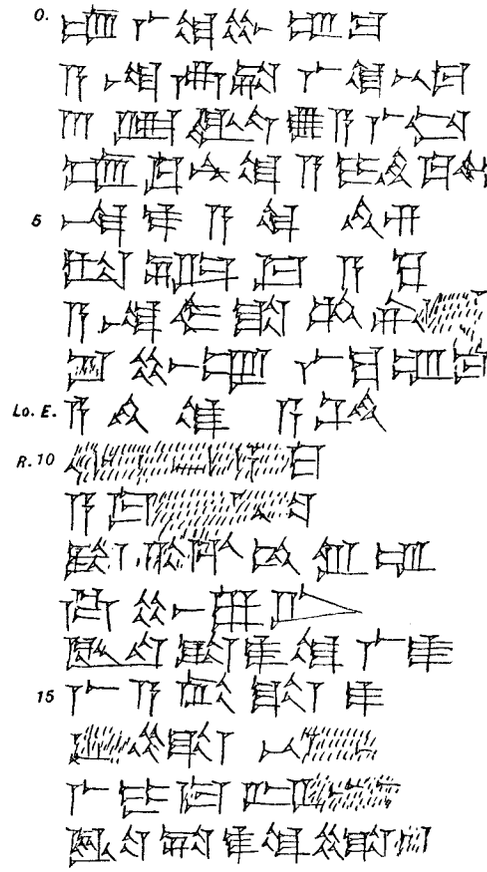
R.

225

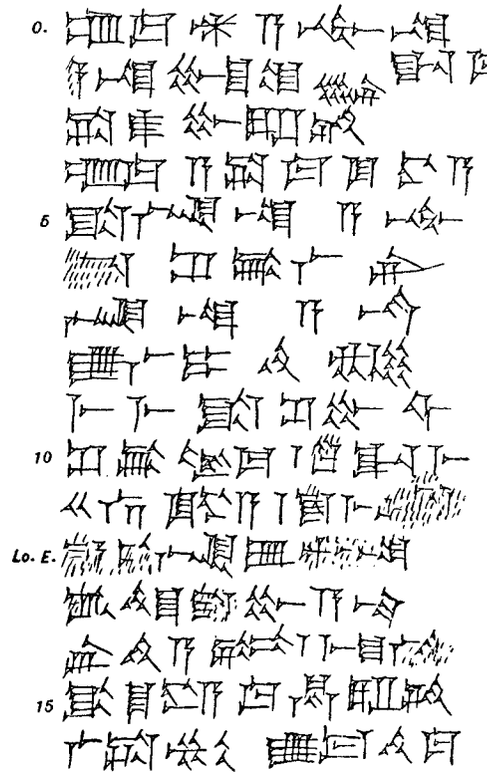
226

227

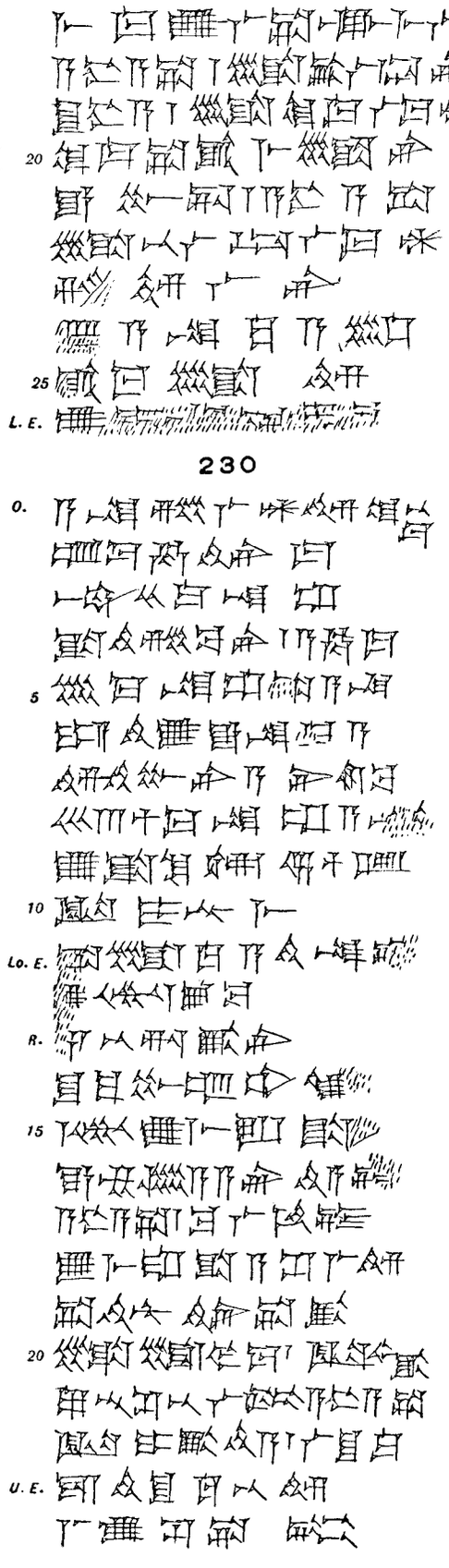
228



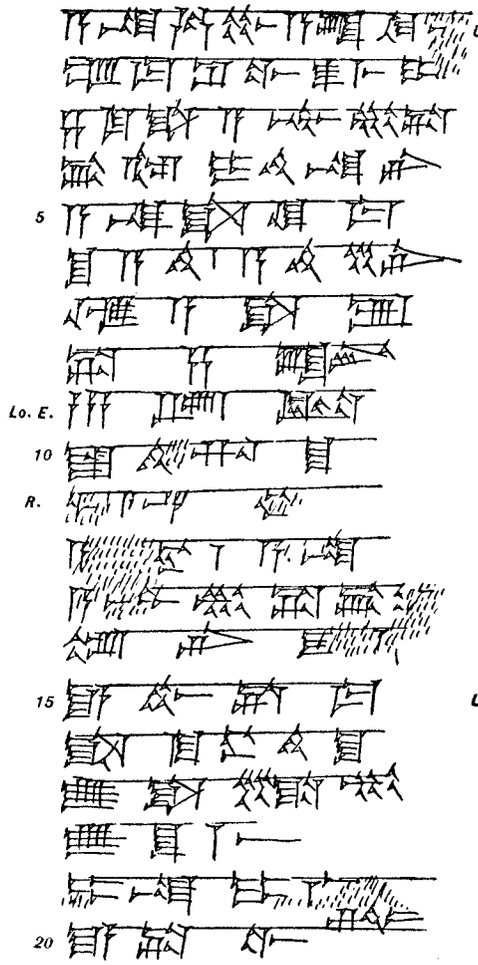
229



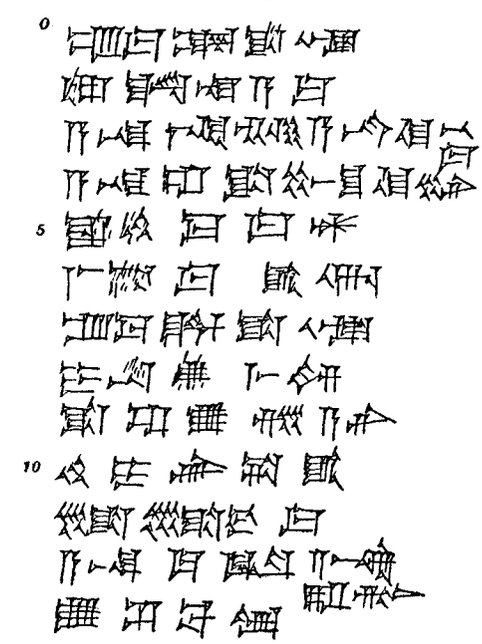
230



231



232



233

a

b

c

c

d

d

SEAL IMPRESSIONS

a

a

b

c

c

e

d

f

SEAL IMPRESSIONS

a

a

a

b

c

a

c

d

SEAL IMPRESSIONS

a

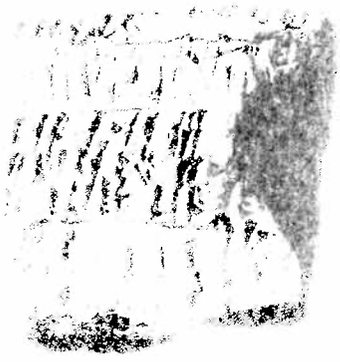
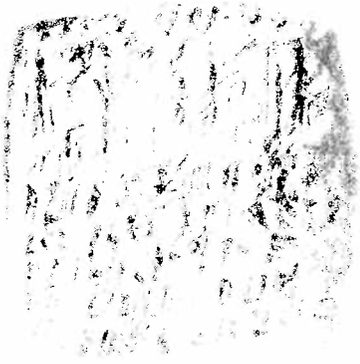
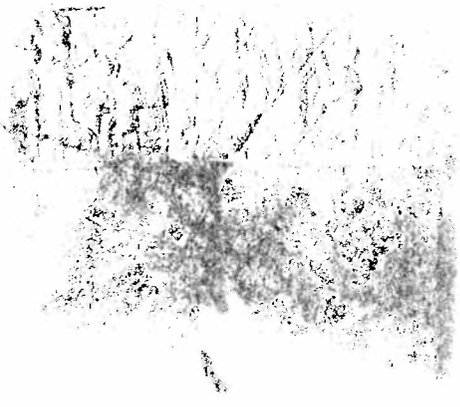
b

c

d

e

f

g

SEAL IMPRESSIONS